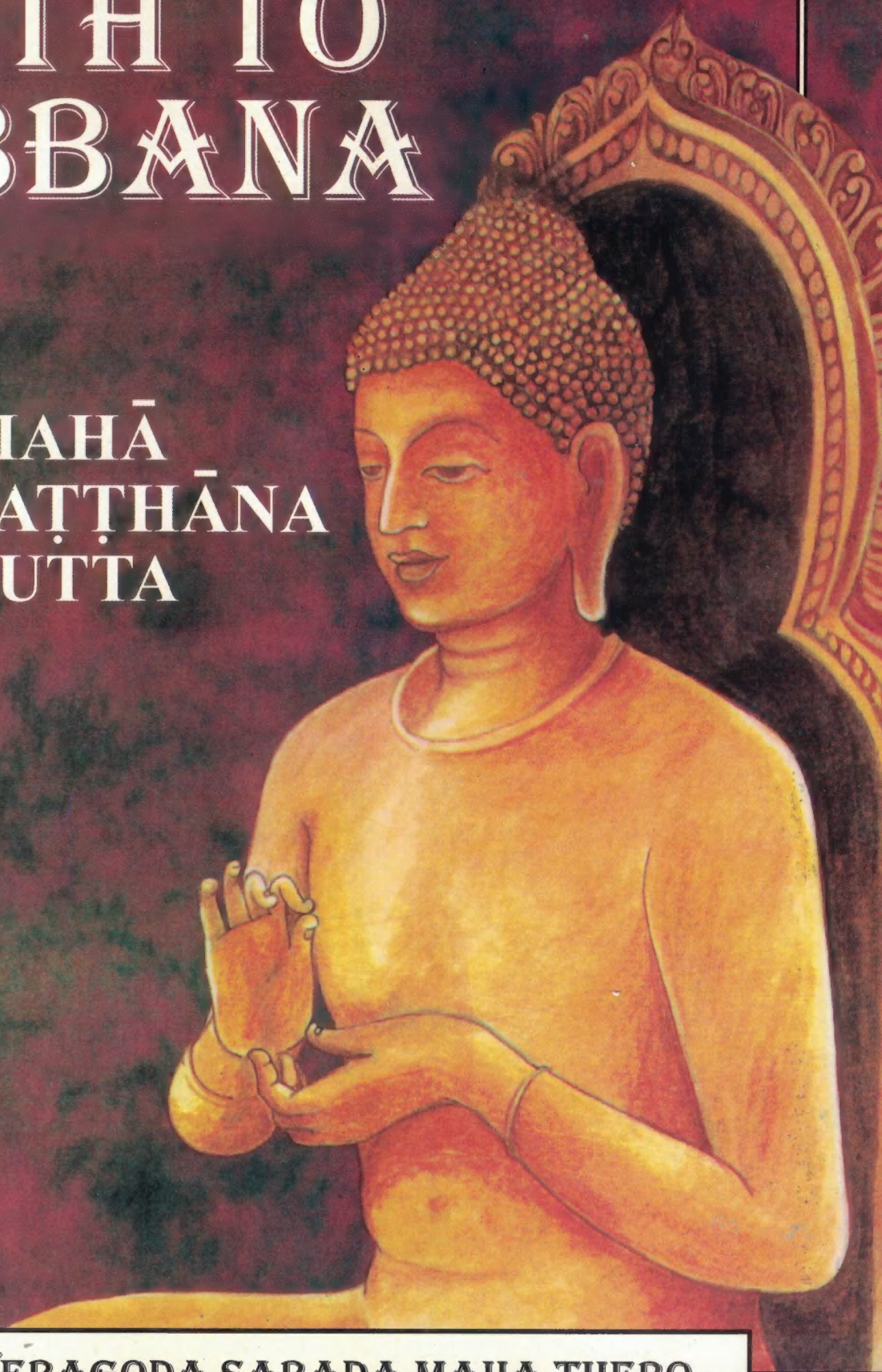


# THE ONLY PATH TO NIBBANA

MAHĀ  
SATIPATTHĀNA  
SUTTA



VEN. WERAGODA SARADA MAHA THERO







## **THE ONLY PATH TO NIBBANA**

**AUTHOR**

**VEN. WERAGODA SARADA MAHA THERO**

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**THE GIFT OF TRUTH EXCELS ALL OTHER GIFTS**  
**(Sabba Danam Dhamma Danam Jinati)**

*This Noble Discourse*  
*"Maha Satipatthana Sutta"*  
*(The Great Discourse on the Establishment of Mindfulness)*  
*considered by the scholars to be the most important work in the Pali canon*  
*is sponsored*  
*by*  
*Wee Family*

*In loving memory of the*  
*Late Wee Teck Kuan & Late Wong Chee Foon*  
*Late Wong Kok Fund*  
*Late Wong Seng Yuen*

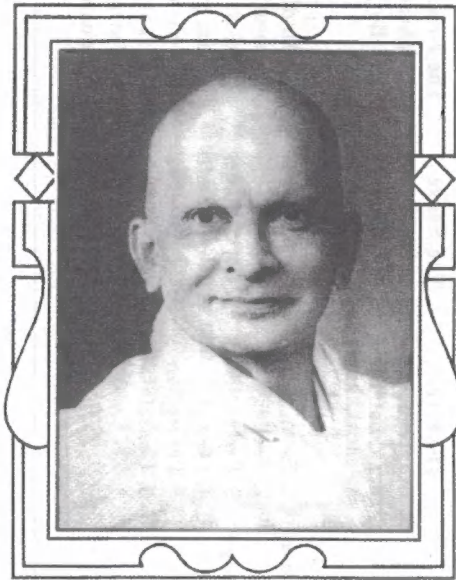
*May the merits that accrue from this gift of Truth ensure the*  
*Late Wee Teck Kuan & Late Wong Chee Foon,*  
*Late Wong Kok Fund*  
*Late Wong Seng Yuen*  
*a happy and blissful state in their next birth.*

*May the reading and the practice of the Word of the Buddha*  
*-The Supremely Enlightened One – by millions who use this book enhance*  
*and elevate their wisdom.*

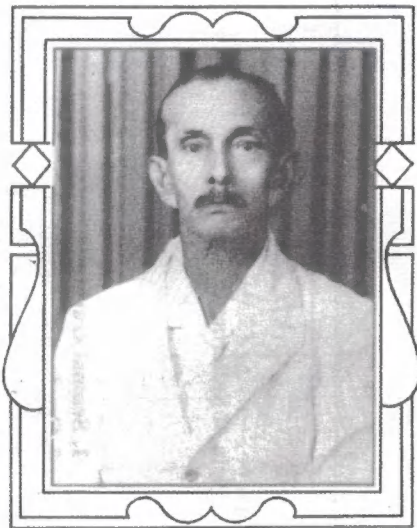
*May all these blessings conferred upon the*  
*Late Wee Teck Kuan & Late Wong Chee Foon*  
*Late Wong Kok Fund*  
*Late Wong Seng Yuen*  
*result in their eternal bliss in Nibbana.*

*Ven. Weragoda Sarada Nayaka Maha Thero*  
*13. 07. 2014*

# DEDICATION



*My Most Venerable Teacher  
Late Ven. Pandita Yatalamatte  
Vajiranana Maha Nayaka Thero*



*My Beloved Father  
Mr. G. A. Podisingho*



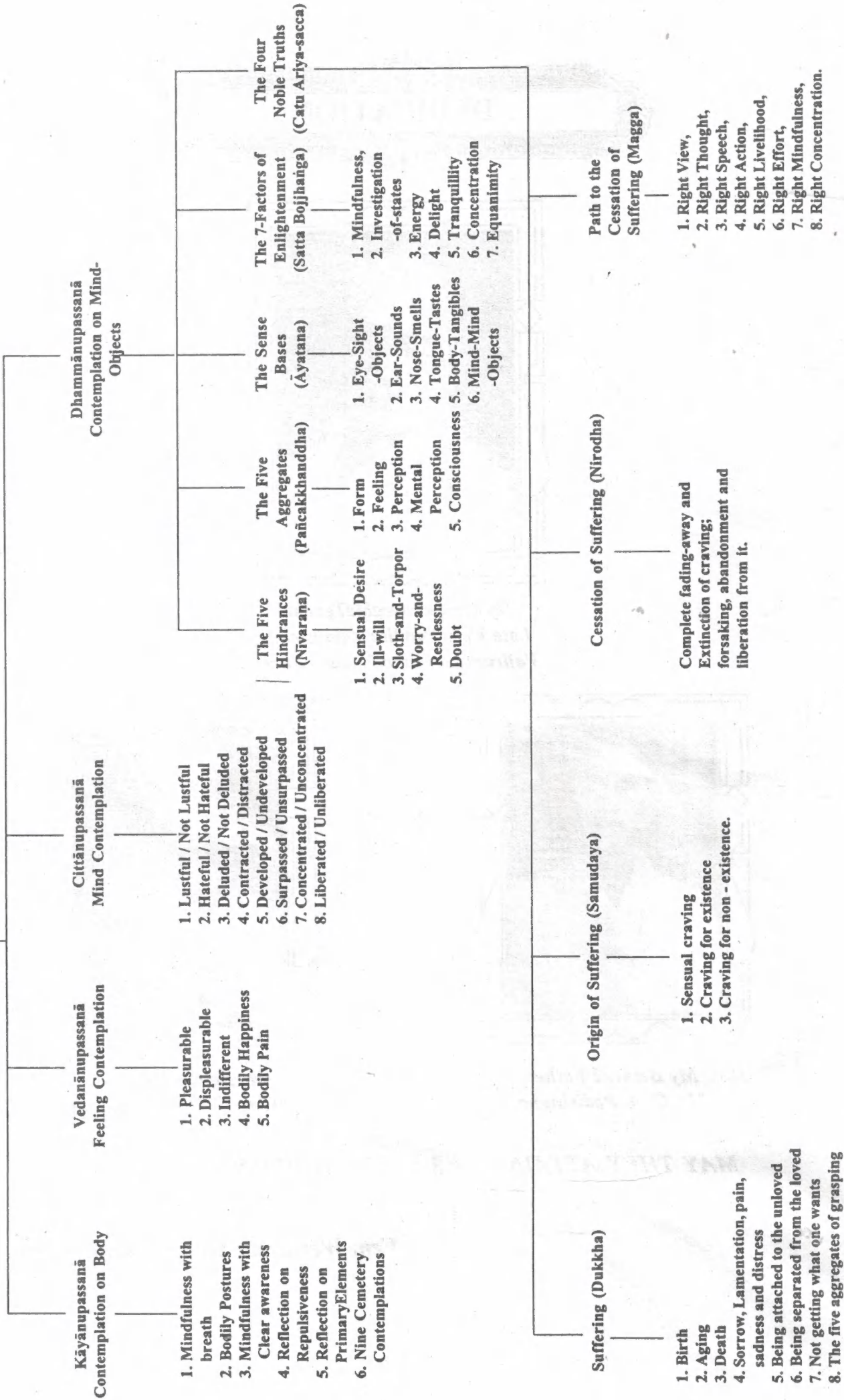
*My Beloved Mother  
Mdm. G. G. Emalishami*

***MAY THEY ATTAIN EVER-LASTING BLISS OF NIBBANA!***

***Ven. Weragoda Sarada Maha Thero***



Mahā Satipatthāna Sutta - The Discourse of the Establishment of Mindfulness



# Mahā Satipaṭṭhāna Sutta

*The Great Discourse On The Establishment of Mindfulness*

## CHAPTER ONE



PĀLI TEXT WITH TRANSLATION







THE GREAT DISCOURSE ON THE ESTABLISHMENT  
OF MINDFULNESS

**Namo Tassa Bhagavato Arahato Sammā Sambuddhassa**

**Evam me sutam<sup>1</sup>**

Thus have I heard:

**Ekam samayaṃ bhagavā Kurūsu  
viharaṭi<sup>2</sup> Kammāssadammaṃ nāma  
Kurūnaṃ nigamo,<sup>3</sup>**

Once the Blessed One was staying with  
the Kuru people at Kammassadamma, a  
market town of the Kurus.

**Tatra kho bhagavā bhikkhū āmaṇṭesi,  
bhikkhavo'ti**

There the Blessed One addressed the  
monks, saying: "Monks"

**Bhadante'ti te bhikkhū Bhagavato  
paccassosum**

"Most Venerable Sir", those monks  
respectfully responded to the Buddha.

**Bhagavā etad'avoca.**

Then the Blessed One spoke thus;

**Ekāyano ayaṃ bhikkhave maggo<sup>4</sup>  
sattānaṃ visuddhiyā<sup>5</sup> soka  
pariddavānaṃ samatikkamāya<sup>6</sup>**

"Monks, this is the Only Way to the  
purification of beings, for the  
overcoming of grief and lamentation.

**Dukkhadomanassānaṃ  
atthaṅgamāya<sup>7</sup> ñāyassa adhiḡgamāya<sup>8</sup>**

For the eradication of pain and sadness  
for the gaining of the Right Method

**Nibbānassa sacchikiriyāya<sup>9</sup>**

for the Realization of Nibbana,

**Yadidaṃ cattāro satipaṭṭhānā<sup>10</sup>**

namely, the Four-fold Establishment of  
Mindfulness

**Katame cattāro?<sup>11</sup>**

What are the four?

**Idha<sup>12</sup> bhikkhave<sup>13</sup> bhikkhū kāye<sup>14</sup>  
kāyānupassī<sup>15</sup> viharati, ātāpī<sup>16</sup>  
sampajāno<sup>17</sup> satimā<sup>18</sup> vineyya loke  
abhijjhādomanassaṃ,<sup>19</sup>**

Monks, here a monk lives practising body  
contemplation in the body, ardent, clearly  
comprehending and mindful, having  
outgrown covetousness for and anguish  
about the world



Vedanāsu vedanānupassī<sup>20</sup> viharati  
ātāpī sampajāno satimā vineyya loke  
abhijjhādomanassam

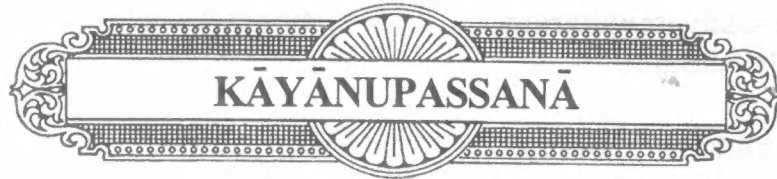
He lives practising feeling contemplation  
in feelings, ardent, clearly comprehending  
and mindful, having outgrown  
covetousness for and anguish about the  
world.

Citte cittānupassī viharati ātāpī  
sampajāno satimā vineyya loke  
abhijjhādomanassam,

He lives practising mind-contemplation in  
the mind, ardent, clearly comprehending  
and mindful, having outgrown  
covetousness for and anguish about the  
world.

Dhammesu dhammānupassī viharati  
ātāpī sampajāno satimā vineyya loke  
abhijjhādomanassam.

He lives practising mental-object,  
contemplating in mental-objects, ardent,  
clearly comprehending and mindful, having  
outgrown covetousness for and anguish  
about the world.”



### CONTEMPLATION OF BODY

#### ĀNĀPĀNASATI PABBAṀ - MINDFULNESS ON BREATH

Kathaṇca bhikkhave bhikkhū  
kāye kāyānupassī viharati?

“And monks, how does a monk live  
practising body-contemplation in the  
body?

Idha bhikkhave bhikkhū,

Monks, herein, a monk

Arañṇagato vā,<sup>21</sup> rukkhamūlagato vā  
suñṇāgāragato vā

having gone to the forest or to the root  
of a tree or to a vacant place,

Nisīdati pallaṅkam ābhuñjitvā

sits down in the cross-legged posture,

Ujum kāyaṃ paṇidhāya

then keeping his body erect,

Parimukhaṃ satim upatṭhapetvā

he establishes mindfulness before him,

So sato’va assasati, sato passasati<sup>22</sup>

and mindfully he breathes in and out.

Dīghaṃ vā assasanto dīghaṃ  
assasāmīti pajānāti,

while breathing in a long breath, he  
knows I am breathing in a long breath

**Dīghaṃ vā passasanto  
dīghaṃ passasāmi'ti pajānāti<sup>23</sup>**

or while breathing out a long breath, he knows, 'I am breathing out a long breath'

**Rassaṃ vā assasanto  
rassaṃ assasāmi'ti pajānāti**

while breathing in a short breath, he knows 'I am breathing in a short breath'

**Rassaṃ vā passasanto  
rassaṃ passasāmi'ti pajānāti**

or while breathing out a short breath, he knows, 'I am breathing out a short breath;'

**Sabbakāya paṭisaṃvedī  
assasissāmi'ti sikkhati**

alertly aware of the whole breath-body 'I shall breathe in,' so he trains himself,

**Sabbakāya paṭisaṃvedī  
passasissāmi'ti sikkhati**

alertly aware of the whole breath-body. I shall breathe out, so he trains himself.

**Passaṃbhayaṃ kāyasāṅkhāraṃ  
assasissāmi'ti sikkhati**

Calming down the bodily function 'I shall breathe in,' so he trains himself;

**Passaṃbhayaṃ kāyasāṅkhāraṃ  
passasissāmi'ti sikkhati,**

Calming down the bodily function 'I shall breathe out,' so he trains himself.

**Seyyathāpi, bhikkhave dakkho  
bhamakāro vā bhamakārantevāsī vā**

Monks, as a skilled turner or his apprentice

**Dīghaṃ vā añchanto dīghaṃ  
añchāmi'ti pajānāti. rassaṃ vā  
añchanto rassaṃ añchāmi'ti  
pajānāti,**

while making a long turn, knows, 'I am making a long turn' or while making a short turn, knows, 'I am making a short turn'.

**Evam'eva kho, bhikkhave, bhikkhū**

O Monks, in the same way, a monk

**Dīghaṃ vā assasanto dīghaṃ  
assasāmi'ti pajānāti, dīghaṃ vā  
passasanto dīghaṃ passasāmi'ti  
pajānāti,**

while breathing in long, knows, 'I am breathing in long', or while breathing out long, knows, 'I am breathing out long',

**Rassaṃ vā assasanto rassaṃ  
assasāmi'ti pajānāti, rassaṃ vā  
passasanto rassaṃ passasāmi'ti  
pajānāti,**

while breathing in short, knows, 'I am breathing in short', or while breathing out short, knows, 'I am breathing out short.'

**Sabbakāya paṭisaṃvedī assasissāmi'ti  
sikkhati, sabbakāya paṭisaṃvedī  
passasissāmi'ti sikkhati,<sup>24</sup>**

Alertly aware of the whole breath-body, 'I shall breathe in,' so he trains himself. 'I shall breathe out,' so he trains himself.



Passambhayaṃ kāyasāṅkhāraṃ  
assasissāmi'ti sikkhati,<sup>25</sup>  
passambhayaṃ kāyasāṅkhāraṃ  
passasissāmi'ti sikkhati,

Calming down the bodily function  
(or breathing), 'I shall breathe in,' so he  
trains himself. 'I shall breathe out,' so  
he trains himself.

Iti ajjhataṃ vā kāye kāyānupassī  
viharati,<sup>26</sup>

Thus he lives practising, internally body-  
contemplation in the body;

Bahiddhā vā kāye kāyānupassī  
viharati,<sup>27</sup>

or practising, externally body  
contemplation in the body;

Ajjhattabhaḥiddhā vā kāye  
kāyānupassī viharati,<sup>28</sup>

or practising, internally and externally,  
body-contemplation in the body;

Samudayaḍhammānupassī vā  
kāyasmim viharati,<sup>29</sup>

Or he lives contemplating the arising of  
phenomena in the body;

Vayaḍhammānupassī vā  
kāyasmim viharati,<sup>30</sup>

or he lives contemplating the passing  
away of phenomena in the body.

Samudayaḡayaḍhammānupassī vā  
kāyasmim viharati,<sup>31</sup>

or he lives contemplating the arising and  
passing away of phenomena in the body.

Atthi kāyo'ti vā pan'assa sati  
paccupaṭṭhitā hoti,<sup>32</sup>

Or the mindfulness that 'There is only  
this the body' is now clearly established  
in him

Yāvadeḡa nāṇamattāya  
paṭissatimattāya,<sup>33</sup>  
anissito ca viharati,<sup>34</sup>  
na ca kiñci loke upādiyati,<sup>35</sup>

just enough for knowledge into reality  
(insight), and just enough for  
mindfulness, and he remains completely  
detached, clinging to nothing in the  
world.

Evampi, bhikkhave, bhikkhu kāye  
kāyānupassī viharati.

Monks, thus indeed, a monk lives pract-  
ising body-contemplation in the body.





## SEGMENT ON BODILY DEPORTMENT

**Puna ca param bhikkhave, bhikkhū  
gacchanto vā gacchāmī'ti pajānāti.<sup>36</sup>**

“Again monks, when walking a monk  
knows, ‘I am walking’;

**Thito vā thito'mhī'ti pajānāti,  
nisinno vā nisinno'mhī'ti pajānāti,  
sayāno vā sayāno'mhī'ti pajānāti.**

or when standing he knows, ‘I am  
standing’; or when sitting he knows, ‘I  
am sitting’; or when lying down he  
knows, ‘I am lying down’;

**Yathā yathā vā panassa kāyo pañihito  
hoti tathā tathā nam pajānāti.**

or in whatever position his body is  
he knows that position of the body.

**Iti ajjhataṃ vā kāye  
kāyānupassī viharati,**

Thus he lives practising, internally,  
body-contemplation in the body;

**Bahiddhā vā kāye kāyānupassī  
viharati,**

or practising, externally, body-  
contemplation in the body;

**Ajjhattabahiddhā vā kāye  
kāyānupassī viharati,**

or practising, internally and externally,  
body-contemplation in the body;

**Samudayadhammānupassī vā<sup>37</sup>  
kāyasmim viharati,**

or he lives contemplating the arising of  
phenomena in the body;

**Vayadhammānupassī vā kāyasmim  
viharati,**

or he lives contemplating the passing  
away of phenomena in the body,

**Samudayavayadhammānupassī vā  
kāyasmim viharati,**

or he lives contemplating the arising and  
passing away of phenomena in the body.

**Atthi kāyo'ti vā pan'assa  
sati paccupatthitā hoti,**

Or the mindfulness that ‘There is only  
this the body’, is now clearly established  
in him

**Yāvadeva nānamattāya  
patissatimattāya,  
anissito ca viharati,  
na ca kiñci loke upādiyati**

just enough for knowledge into reality  
(insight) and just enough for mindfulness  
and he remains completely detached,  
clinging to nothing in the world.



Evampi, kho bhikkhave, bhikkhū  
kāye kāyānupassī viharati.

Monks, thus indeed, a monk lives practi-  
sing body-contemplation in the body.”



MINDFULNESS WITH CLEAR COMPREHENSION

Puna ca param, bhikkhave, bhikkhū,  
abhikkante paṭikkante  
sampajānakārī<sup>38</sup> hoti,

“Again monks, in walking forward and  
back, a monk practises clear  
comprehension;

Ālokite<sup>39</sup> vilokite  
sampajānakārī hoti,

in looking at (object) and in looking  
elsewhere, he practises clear  
comprehension;

Sammiñjite pasārite<sup>40</sup>  
sampajānakārī hoti,

in bending and stretching (his limbs),  
he practises clear comprehension;

Saṅghāṭipattacīvara dhāraṇe<sup>41</sup>  
sampajānakārī hoti,

in wearing the inner and outer robes and  
in carrying the bowl, he practises clear  
comprehension;

Asite pīte khāyite sāyite  
sampajānakārī hoti,

in eating, drinking, chewing and tasting,  
he practises clear comprehension;

Uccārapassāvakamme<sup>42</sup>  
sampajānakārī hoti,

in answering calls of nature,  
he practises clear comprehension;

Gate ṭhite nisinne sutte  
jāgarite bhāsīte tuṇhībhave<sup>43</sup>  
sampajānakārī hoti,

in walking, standing, sitting, falling  
asleep, waking, speaking and being  
silent, he practises clear  
comprehension.

Iti ajjhataṃ vā  
kāye kāyānupassī viharati,

Thus he lives practising, internally,  
body-contemplation in the body;

Bahiddhā vā kāye  
kāyānupassī viharati,

Or practising, externally, body-  
contemplation in the body;

Ajjhattabahiddhā vā kāye

or practising, internally and externally,



<b>Kāyānupassī viharati,</b>	body-contemplation in the body;
<b>Samudayadhammānupassī vā kāyasmim viharati,</b>	or he lives contemplating the arising of phenomena in the body.
<b>Vayadhammānupassī vā kāyasmim viharati,</b>	or he lives contemplating the passing away of phenomena in the body;
<b>Samudayaṇupassī vā kāyasmim viharati,</b>	or he lives contemplating the arising and passing away of phenomena in the body;
<b>Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti, yāvadeva ñāṇamattāya patissati mattāya anissito ca viharati,</b>	Or the mindfulness that 'There is only this the body' is now clearly established in him just enough for knowledge into reality (insight) and just enough for mindfulness,
<b>Na ca kiñci loke upādiyati evampi, bhikkhave bhikkhū kāye kāyānupassī viharati.</b>	and he remains completely detached, clinging to nothing in the world. Monks, thus indeed, a monk lives practising body-contemplation in the body."



#### REFLECTION ON REPULSIVENESS

<b>Puna ca param, bhikkhave, bhikkhū Imameva kāyaṃ uddham pādatalā</b>	"Again monks, a monk contemplates upon this very body- from the soles of his feet up
<b>Adho kesamatthakā tacapariyantam</b>	and from the crown of his head down,
<b>Pūram nānappakārassa asucino paccavekkhati,</b>	enclosed in skin and full of various impurities,
<b>Atthi imasmim kāye</b>	in this manner, 'There are in this body;
<b>Kesā, lomā, nakhā, dantā, taco,</b>	hairs of the head, hairs of the body, nails teeth, skin,
<b>Mamsam, nahārū, atthi, atthimiñjā vakkam,</b>	flesh, sinews, bones, marrow, kidneys,



hadayaṃ, yakanāṃ, kilomakāṃ,  
pihakāṃ, papphāsāṃ,

heart, liver, diaphragm, spleen, lungs,

Antaṃ, antagaṇaṃ udariyaṃ,  
karisaṃ, matthaluṅgaṃ,

intestines, mesentery undigested food,  
excrement, brain,

Pittaṃ, semhaṃ, pubbo, lohitaṃ,  
sedo, medo, assu, vasā, khelo

bile, phlegm, pus, blood, sweat, fat,  
tears, serum, saliva,

Siṅghānikā, lasikā, muttaṃ ti.

mucus, synovial fluid and urine.

Seyyathā'pi bhikkhave  
ubhato mukhā mūtoli

Monks, even as there were  
a provision bag opened at both ends

Pūrā nānāvihitassa dhaññassa  
seyyathī'daṃ;

and filled with various kinds of grains  
such as

Sālīnaṃ, vihīnaṃ, muggānaṃ,  
māsānaṃ, tilānaṃ, taṇḍulānaṃ,

hill rice, paddy, green gram, small bean  
sesamum, and dehusked rice

Tameṇaṃ cakkhumā puriso  
muñcitvā paccavekkheyya,

and a man with healthy eyes, having  
opened the bag, were to identify the  
contents thus,

Ime sālī, ime vihī, ime muggā, ime  
māsā, ime tilā, ime taṇḍulā'ti.

'This is wheat (hill paddy), this is paddy,  
this is green gram, this is small bean,  
this is sesamum, this is dehusked rice'

Evameva kho, bhikkhave bhikkhu

Monks, even so, a monk

Imameva kāyaṃ uddhaṃ pādatalā  
adho kesamatthakā, taca pariyantaṃ  
pūraṃ nānappakārassa asucino  
paccavekkhati,

reflects on this very body - from the  
soles of his feet up and from the crown  
of his head down, enclosed in skin and  
full of various impurities in this manner:

Atthi imasmiṃ kāye

'There are in this body;

Kesā, lomā, nakhā, dantā, taco,

hairs of the head, hairs of the body,  
nails, teeth, skin,

Maṃsaṃ, nahārū, atthī, atthimiñjā  
vakkāṃ,

flesh, sinews, bones, marrow,  
kidneys,

hadayaṃ, yakanāṃ, kilomakāṃ, pihakāṃ, papphāsāṃ,	heart, liver, diaphragm, spleen, lungs,
Antaṃ, antagaṇaṃ, udariyaṃ karisaṃ, matthaluṇgaṃ,	intestines, mesentery undigested food, excrement, brain
Pittaṃ, semhaṃ, pubbo, lohitaṃ, sedō, medo assu, vasā, khelo,	bile, phlegm, pus, blood, sweat, fat, tears, serum, saliva,
Siṅghānikā, lasikā, muttaṃ 'ti	mucus, synovial fluid and urine.
Iti ajjhattaṃ vā kāye kāyānupassī viharati	Thus he lives practising, internally, body-contemplation in the body;
Bahiddhā vā kāye kāyānupassī viharati	or practising externally, body-contemplation in the body;
Ajjhattabahiddhā vā kāye kāyānupassī viharati.	or practising, internally and externally body-contemplation in the body;
Samudayadhammānupassī vā kāyasmim viharati	or he lives contemplating the arising of phenomena in the body;
Vayadhammānupassī vā kāyasmim viharati	or he lives contemplating the passing away of phenomena in the body;
Samudayavayadhammānupassī vā kāyasmim viharati.	or he lives contemplating the arising and passing away of phenomena in the body;
Atthi kāyo'ti vā pana'ssa sati paccupaṭṭhitā hoti	or the mindfulness that 'There is only this the body' is now clearly established in him
Yāvadeva ñāṇamattāya patissatimattāya	just enough for knowledge into reality, (insight) and just enough for mindfulness
Anissito ca viharati, na ca kiñci loke upādiyati.	and he remains completely detached, clinging to nothing in the world.
Evampi, bhikkhave, bhikkhū kāye kāyānupassī viharati.	Monks, thus indeed, a monk lives practis- ing body-contemplation in the body.

\* \* \* \* \*







REFLECTION ON PRIMARY ELEMENTS

**Puna ca param, bhikkhave, bhikkhū  
imameva kāyaṃ yathāṭṭhitam yathā  
paṇihitam dhātuso paccavekkhati,**

“Again monks, a monk reflects upon this very body, in whatever manner it is placed or disposed, by way of its primary elements;

**Atthi imasmim kāye  
paṭhavidhātu, āpodhātu, tejodhātu,  
vāyodhātū’ti**

‘There are in this body,  
the earth element, the water element,  
the fire element and the wind element.

**Seyyathā’pi bhikkhave dakkho  
goghātako vā  
goghātaka’ntevāsī vā  
gāviṃ vadhitvā cātummahāpathe  
bilaso paṭivibhajitvā nisinno assa,**

Monks, even as just as a skilled butcher or a butcher’s apprentice, having slaughtered a cow, separated into portions, were to be placed at the junction of four highways.

**Evameva kho bhikkhave, bhikkhū  
imameva kāyaṃ yathāṭṭhitam  
yathāpaṇihitam dhātuso  
paccavekkhati,**

Just so, Monks, a monk reflects upon this very body, in whatever manner it is placed or disposed, by way of its primary elements:

**Atthi imasmim kāye  
paṭhavidhātu, āpodhātu,  
tejodhātu, vāyodhātū’ti,**

There are in this body,  
the earth element, the water element,  
the fire element (and) the wind element.

**Iti ajjhataṃ vā  
kāye kāyānupassī viharati**

Thus he lives practising, internally body-contemplation in the body;

**Bahiddhā vā kāye kāyānupassī  
viharati,**

or practising, externally, body-contemplation in the body;

**Ajjhattabahiddhā vā kāye  
kāyānupassī viharati,**

or practising, internally and externally body-contemplation in the body;

**Samudayadhammānupassī vā  
kāyasmim viharati,**

or he lives contemplating the arising of phenomena in the body;

**Vayadhammānupassī vā  
kāyasmim viharati,**

or he lives contemplating the passing away of phenomena in the body;

Samudayavayadhammānupassī vā  
kāyasmim viharati

or he lives contemplating the arising and  
passing away of phenomena in the body

Atthi kāyo'ti vā pana'ssa  
sati paccupatṭhitā hoti.

or the mindfulness that 'There is only  
this the body' is now clearly established  
in him.

Yāvadeva nāṇamattāya  
patissatimattāya anissito ca viharati  
na ca kiñci loke upādiyati.

just enough for knowledge into reality  
and just enough for mindfulness and he  
remains completely detached, clinging  
to nothing in the world'.

Evampi, bhikkhave, bhikkhū  
kāye kāyānupassī viharati.

Monks, thus indeed, a monk lives  
practising body-contemplation in the  
body."



#### NINE CEMETERY CONTEMPLATIONS

Puna ca param, bhikkhave, bhikkhū  
seyyathā'pi passeyya sarīraṃ  
sīvathikāya chadditaṃ,

"Again monks, even as a monk were  
seeing a body (corpse), (which is)  
discarded in the cemetery

Ekā'hamataṃ vā, dvī'hamataṃ vā,  
tī'hamataṃ vā  
uddhumātakam vinīlakam  
vipubbakajātaṃ;

dead for one day, or for two days,  
or for three days,  
swollen, ugly blue, (and) festering.

So imameva kāyaṃ upasaṃharati,  
ayaṃ'pi kho kāyo

Then if he were to reflect upon this and  
compare it with his own body thus:

Evam dhammo, evam bhāvī, etaṃ  
anatīto'ti.

'This body of mine indeed is of the  
same nature, it will become as such, not  
being able to transcend this condition.'

Iti ajjhataṃ vā kāye  
kāyānupassī viharati,

Thus he lives practising, internally,  
contemplation in the body;

Bahiddhā vā kāye kāyānupassī  
viharati,

or practising, externally, body-  
contemplation in the body,

**Ajjhattabahiddhā vā kāye  
kāyānupassī viharati,**

or practising, internally and externally  
body-contemplation in the body;

**Samudayadhammānupassī vā  
kāyasmim viharati,**

or he lives contemplating the arising of  
phenomena in the body

**Vayadhammānupassī vā  
kāyasmim viharati,**

or he lives contemplating the passing  
away of phenomena in the body;

**Samudayavayadhammānupassī vā  
kāyasmim viharati,**

or he lives contemplating the arising and  
passing away of phenomena in the body.

**Atthi kāyo'ti vā panassa sati  
paccupaṭṭhitā hoti,**

or the mindfulness that 'There is only  
this the body' is now clearly established  
in him.

**Yāvadeva nāṇamattāya  
patissatimattāya anissito ca viharati,  
na ca kiñci loke upādiyati,**

just enough for knowledge into reality  
and just enough for mindfulness and he  
remains completely detached, clinging  
to nothing in the world.

**Evampi kho bhikkhave, bhikkhū  
kāye kāyānupassī viharati,**

Monks, thus indeed a monk lives  
practising body-contemplation in the  
body."

\* \* \* \* \*

**Puna ca param, bhikkhave, bhikkhū  
seyyathā'pi passeyya sarīraṃ**

"Again monks, even as a monk were  
seeing a body (corpse), (which is)

**Sivathikāya chaḍḍitaṃ,**

discarded in the cemetery

**Kākehi vā khajjamānaṃ,**

being devoured by crows,

**Gijjhehi vā khajjamānaṃ,**

being devoured by vultures,

**Kulalehi vā khajjamānaṃ,**

being devoured by hawks,

**Suvānehi vā khajjamānaṃ,**

being devoured by dogs,

**Sigālehi vā khajjamānaṃ,**

being devoured by jackals,

**Vividhehi vā pāṇakajātehi  
khajjamānaṃ,**

or being devoured by various kinds of  
small creatures,





So imameva kāyaṃ upasaṃharati,  
ayam'pi kho kāyo

Then if he were to reflect upon this and  
compare it with his own body thus:

Evam dhammo, evam bhāvi, etaṃ  
anatīto'ti.

'This body of mine indeed is of the  
same nature, it will become as such not  
being able to transcend this condition.'

Iti ajjhataṃ vā kāye kāyānupassī  
viharati,

Thus he lives practising, internally,  
body-contemplation in the body;

Bahiddhā vā kāye kāyānupassī  
viharati,

or practising, externally, body-  
contemplation in the body;

Ajjhattabahiddhā vā kāye  
kāyānupassī viharati,

or practising, internally and externally,  
body-contemplation in the body;

Samudayadhammānupassī vā  
kāyasmim viharati,

or he lives contemplating the arising of  
phenomena in the body;

Vayadhammānupassī vā kāyasmim  
viharati,

or he lives contemplating the passing  
away of phenomena in the body;

Samudayavayadhammānupassī vā  
kāyasmim viharati.

or he lives contemplating the arising and  
passing away of phenomena in the body.

Atthi kāyo'ti vā pan'assa  
sati paccupaṭṭhitā hoti,

Or the mindfulness that 'There is only  
this the body' is now clearly established  
in him

Yāvadeva ñāṇamattāya  
patissatimattāya anissito ca viharati,  
na ca kiñci loke upādiyati

just enough for knowledge into reality  
(insight) and just enough for mindfulness  
and he remains completely detached,  
clinging to nothing in the world.

Evampi kho bhikkhave, bhikkhū  
kāye kāyānupassī viharati.

Monks, thus indeed, a monk lives practi-  
sing body-contemplation in the body."

\* \* \* \* \*

Puna ca param, bhikkhave, bhikkhū  
seyyathā'pi passeyya sarīraṃ

"Again monks, even as a monk were  
seeing a body (corpse), (which is)

Sivathikāya chaḍḍitaṃ,

discarded in the cemetery,

**Atṭhisāṅkhalikaṃ**

reduced to a skeleton,

**Samamsalohitaṃ  
nahārusambandhaṃ**

held together by the sinews with some  
flesh and blood adhering to it;

**So imameva kāyaṃ upasaṃharati,  
ayaṃ'pi kho kāyo**

then if he were to reflect upon this and  
compare it with his own body thus:-

**Evaṃ dhammo, evaṃ bhāvi, etaṃ  
anatīto'ti.**

'This body of mine indeed is of the  
same nature, it will become as such, not  
being able to transcend this condition.'

**Iti ajjhataṃ vā kāye kāyānupassī  
viharati,**

Thus he lives practising, internally body-  
contemplation in the body;

**Bahiddhā vā kāye kāyānupassī  
viharati,**

or practising, externally, body-  
contemplation in the body;

**Ajjhattabahiddhā vā kāye  
kāyānupassī viharati,**

or practising, internally and externally,  
body-contemplation in the body;

**Samudayadhammānupassī vā  
kāyasmim viharati,**

or he lives contemplating the arising of  
phenomena in the body;

**Vayadhammānupassī vā  
kāyasmim viharati**

or he lives contemplating the passing  
away of phenomena in the body;

**Samudayavayadhammānupassī vā  
kāyasmim viharati.**

or he lives contemplating the arising and  
passing away of phenomena in the body.

**Atthi kāyo'ti vā pan'assa  
sati paccupatṭhitā hoti,**

Or the mindfulness that 'There is only  
this the body' is now clearly established  
in him,

**Yāvadeva ñāṇamattāya  
patissatimattāya anissito ca viharati,  
na ca kiñci loke upādiyati.**

just enough for knowledge into reality  
(insight) and just enough for mindfulness,  
and he remains completely detached,  
clinging to nothing in the world'.

**Evampi kho bhikkhave, bhikkhū  
kāye kāyānupassī viharati.**

Monks, thus indeed, a monk lives  
practising body-contemplation in the  
body."

\* \* \* \* \*

Puna ca param, bhikkhave, bhikkhū  
seyyathā'pi passeyya sarīraṃ

“Monks, again, even as a monk were  
seeing a body (corpse), (which is)

Sīvathikāya chaḍḍitaṃ,

discarded in the cemetery,

Aṭṭhisāṅkhalikaṃ  
nimmamsalohitamakkhittaṃ  
nahāru sambandhaṃ

reduced to a skeleton  
blood smeared but fleshless  
held together by the tendons;

So imameva kāyaṃ upasaṃharati,  
ayaṃ'pi kho kāyo

Then if he were to reflect upon this and  
compare it with his own body thus:-

Evaṃ dhammo, evaṃ bhāvi, etaṃ  
anatīto'ti

‘This body of mine indeed is of the  
same nature, it will become as such, not  
being able to transcend this condition.’

Iti ajjhattaṃ vā kāye  
kāyānupassī viharati

Thus he lives practising, internally,  
body-contemplation in the body;

Bahiddhā vā kāye  
kāyānupassī viharati

or practising, externally,  
body-contemplation in the body

Ajjhattabahiddhā vā  
kāye kāyānupassī viharati,

or practising, internally and externally,  
body-contemplation in the body;

Samudayadhammānupassī vā  
kāyasmim viharati,

or he lives contemplating the arising of  
phenomena in the body;

Vayadhammānupassī vā  
kāyasmim viharati,

or he lives contemplating the passing  
away of phenomena in the body;

Samudayavayadhammānupassī vā  
kāyasmim viharati,

or he lives contemplating the arising and  
passing away of phenomena in the  
body.”

Atthi kāyo'ti vā pan'assa  
satī paccupaṭṭhitā hoti

Or the mindfulness that ‘There is only  
this the body.’ is now clearly established  
in him

Yāvadeva ñāṇamattāya  
patissatimattāya, anissito ca viharati,  
na ca kiñci loke upādiyati.

just enough for knowledge into reality  
(insight) and just enough for mindfulness  
and he remains completely detached,  
clinging to nothing in the world.’



Evampi kho bhikkhave, bhikkhū  
kāye kāyānupassī viharati

Monks, thus indeed, a monk lives  
practising body-contemplation in the  
body.”

\* \* \* \* \*

Puna ca param, bhikkhave, bhikkhū  
seyyathā’pi passeyya sarīram

“Monks, again, even as a monk were  
seeing a body (corpse) (which is )

Sivathikāya chaḍḍitam,

discarded in the cemetery,

Aṭṭhisāṅkhalikam,  
apagatamaṃsalohitam, nahāru  
sambandham,

reduced to a skeleton, completely void  
of flesh and blood, held together by the  
tendons;

So imameva kāyaṃ upasaṃharati,  
ayaṃ’pi kho kāyo

Then if he were to reflect upon this and  
compare it with his own body thus:-

Evam dhammo, evaṃ bhāvi, etaṃ  
anatito’ti

‘This body of mine indeed is of the  
same nature, it will become as such, not  
being able to transcend this condition.’

Iti ajjhataṃ vā kāye  
kāyānupassī viharati,

Thus he lives practising, internally,  
body-contemplation in the body;

Bahiddhā vā kāye  
kāyānupassī viharati

or practising, externally,  
body-contemplation in the body;

Ajjhattabahiddhā vā kāye  
kāyānupassī viharati,

or practising, internally and externally,  
body-contemplation in the body.

Samudayadhammānupassī vā  
kāyasmim viharati,

Or he lives contemplating the arising of  
phenomena in the body;

Vayadhammānupassī vā  
kāyasmim viharati,

or he lives contemplating the passing  
away of phenomena in the body;

Samudayavayadhammānupassī vā  
kāyasmim viharati,

or he lives contemplating the arising and  
passing away of phenomena in the body;

Atthi kāyo’ti vā panassa  
sati paccupaṭṭhitā hoti,

or the mindfulness that ‘There is only this  
the body’ is now clearly established in him

**Yāvadeva nāṇamattāya  
patissatimattāya, anissito ca viharati,  
na ca kiñci loke upādiyati.**

just enough for knowledge into reality  
(insight) and just enough for mindfulness  
and he remains completely detached,  
clinging to nothing in the world.

**Evampi kho bhikkhave bhikkhu  
kāye kāyānupassī viharati.**

Monks, thus indeed, a monk lives practi-  
sing body-contemplation in the body.”

\* \* \* \* \*

**Puna ca param, bhikkhave, bhikkhū  
seyyathāpi passeyya sarīram**

“Monks, again, even as a monk were  
seeing a body (corpse ) (which is )

**Sivathikāya chaḍḍitaṃ**

discarded in the cemetery,

**Aṭṭhikāni apagata nahāru  
sambandhāni**

reduced to loose bones without tendons  
held together

**Disāvidisāsu-vikkhittāni,**

scattered in all directions

**Aññena hatthattikam, aññena  
pādatthikam,**

here bones of the hand, here bones of  
the foot,

**Aññena jaṅghattikam, aññena  
ūratthikam,**

here bones of the shin, here bones of  
the thigh,

**Aññena kaṭṭhikam, aññena  
piṭṭhikaṇṭakatthikam,**

here bones of the pelvis (hips), here  
bones of the spine,

**Aññena phāsukaṭṭhikam, aññena  
uratthikam,**

here bones of the rib, here bones of the  
chest,

**Aññena bāhuṭṭhikam, aññena  
aṃsatthikam,**

here bones of the arm, here bones of the  
shoulder,

**Aññena gīvattthikam, aññena  
hanuttthikam,**

here bones of the neck, here bones of  
the chin,

**Aññena dantattthikam, aññena  
sīsakatāham.**

here bones of the teeth, here bones of  
the skull.

**So imameva kāyaṃ upasaṃharati,  
ayaṃ’pi kho kāyo**

Then if he were to reflect upon this and  
compare it with his own body thus:



**Evam dhammo, evaṃ bhāvi, etaṃ  
anatīto'ti**

'This body of mine indeed is of the  
same nature. It will become as such, not  
being able to transcend this condition.'

**Iti ajjhataṃ vā kāye kāyānupassī  
viharati,**

Thus he lives practising, internally,  
body-contemplation in the body;

**Bahiddhā vā kāye kāyānupassī  
viharati,**

or practising, externally, body  
contemplation in the body;

**Ajjhattabahiddhā vā kāye  
kāyānupassī viharati,**

or practising, internally and externally,  
body-contemplation in the body;

**Samudayadhammānupassī vā  
kāyasmim viharati,**

or he lives contemplating the arising of  
phenomena in the body;

**Vayadhammānupassī vā  
kāyasmim viharati,**

or he lives contemplating the passing  
away of phenomena in the body.

**Samudayavayadhammānupassī vā  
kāyasmim viharati.**

or he lives contemplating the arising and  
passing away of phenomena in the body;

**Atthi kāyo'ti vā paṇ'assa  
sati paccupaṭṭhitā hoti.**

or the mindfulness that 'There is only  
this the body' is now clearly established  
in him

**Yāvadeva ñāṇamattāya  
patissatimattāya anissito ca viharati,  
na ca kiñci loke upādiyati.**

just enough for knowledge into reality  
(insight) and just enough for mindfulness,  
and he remains completely detached,  
clinging to nothing in the world.

**Evampi kho bhikkhave, bhikkhū  
kāye kāyānupassī viharati.**

Monks, thus indeed, a monk lives practis-  
ing body-contemplation in the body."

\* \* \* \* \*

**Puna ca paraṃ, bhikkhave, bhikkhū  
seyyathāpi passeyya sarīraṃ**

"Monks, again, even as a monk were  
seeing a body (corpse), (which is)

**Sivathikāya chadditaṃ,**

discarded in the cemetery,

**Aṭṭhikāni, setāni  
saṅkhavaṇṇū'panibhāni,**

reduced to loose bones bleached to the  
colour of shell-white



So imameva kāyaṃ upasaṃharati,  
ayam'pi kho kāyo

Then if he were to reflect upon this and  
compare it with his own body thus:-

Evam dhammo, evam bhāvi, etaṃ  
anatito'ti

'This body of mine indeed is of the  
same nature. It will become as such, not  
being able to transcend this condition.'

Iti ajjhataṃ vā kāye  
kāyānupassī viharati,

Thus he lives practising, internally,  
body-contemplation in the body;

Bahiddhā vā kāye  
kāyānupassī viharati,

or practising, externally,  
body-contemplation in the body;

Ajjhattabahiddhā vā kāye  
kāyānupassī viharati,

or practising, internally and externally,  
body-contemplation in the body;

Samudayadhammānupassī vā  
kāyasmim viharati

or he lives contemplating the arising of  
phenomena in the body;

Vayadhammānupassī vā  
kāyasmim viharati,

or he lives contemplating the  
passing away of phenomena in the body;

Samudayavayadhammānupassī vā  
kāyasmim viharati,

or he lives contemplating the arising and  
passing away of phenomena in the body;

Atthi kāyo'ti vā pan'assa  
sati paccupatthitā hoti,

or the mindfulness that 'There is only  
this the body' is now clearly established  
in him

Yāvadeva ñāṇamattāya,  
patissatimattāya  
anissito ca viharati, na ca kiñci loke  
upādiyati,

just enough for knowledge into reality  
(insight) and just enough for mindfulness  
and he remains completely detached,  
clinging to nothing in the world.

Evampi kho bhikkhave, bhikkhū  
kāye kāyānupassī viharati,

Monks, thus indeed, a monk lives prac-  
tising body-contemplation in the body

\* \* \* \* \*

Puna ca param, bhikkhave, bhikkhū  
seyyathāpi passeyya sarīraṃ

"Monks, again, even as a monk were  
seeing a body (corpse) (which is)

Sivathikāya chadditaṃ

discarded in the cremation ground,

**Aṭṭhikāni, puñjakitāni,  
terovassikāni**

reduced to bones , lying in scattered  
heaps, over a year old

**So imameva kāyaṃ upasaṃharati,  
ayam'pi kho kāyo**

Then if he were to reflect upon this and  
compare it with his own body thus:-

**Evam dhammo, evaṃ bhāvi, etaṃ  
anatīto'ti**

'This body of mine indeed is of the  
same nature. It will become as such, not  
being able to transcend this condition.'

**Iti ajjhataṃ vā kāye  
kāyānupassī viharati,**

Thus he lives practising, internally,  
body-contemplation in the body;

**Bahiddhā vā kāye  
kāyānupassī viharati,**

or practising, externally,  
body-contemplation in the body;

**Ajjhattabahiddhā vā kāye  
kāyānupassī viharati,**

or practising, internally and externally,  
body-contemplation in the body;

**Samudayadhammānupassī vā  
kāyasmim viharati,**

or he lives contemplating the arising of  
phenomena in the body;

**Vayadhammānupassī vā  
kāyasmim viharati,**

or he lives contemplating the passing  
away of phenomena in the body;

**Samudayavayadhammānupassī vā  
kāyasmim viharati,**

or he lives contemplating the arising and  
passing away of phenomena in the body;

**Atthi kāyo ti vā pan'assa  
sati paccupaṭṭhitā hoti,**

or the mindfulness that 'There is only  
this the body' is now clearly established  
in him

**Yāvadeva ñāṇamattāya  
patissatimattāya anissito ca viharati,  
na ca kiñci loke upādiyati.**

just enough for knowledge (into reality)  
and just enough for mindfulness, and he  
remains completely detached, clinging  
to nothing in the world.

**Evampi kho bhikkhave, bhikkhū  
kāye kāyānupassī viharati**

Monks, thus indeed, a monk lives practis-  
ing body-contemplation in the body."

\* \* \* \* \*



**Puna ca param bhikkhave bhikkhū  
seyyathāpi passeyya sarīraṃ**

“Monks, again, even as a monk were  
seeing a body (corpse), (which is )

**Sivathikāya chadditaṃ**

discarded in the cemetery,

**Atthikānī, pūtīni cuṇṇakajātāni**

reduced to rotted bones, crumbling into  
powder,

**So imameva kāyaṃ upasaṃharati,  
ayaṃ’pi kho kāyo**

Then if he were to reflect upon this  
and compare it with his own body thus:-

**Evaṃ dhammo, evaṃ bhāvi, etaṃ  
anatito’ti**

‘This body of mine indeed is of the same  
nature, it will become as such, not being  
able to transcend this condition.’

**Iti ajjahattaṃ vā kāye  
kāyānupassī viharati,**

Thus he lives practising, internally,  
body-contemplation in the body;

**Bahiddhā vā kāye  
kāyānupassī viharati,**

or practising, externally,  
body-contemplation in the body;

**Ajjhattabahiddhā vā kāye  
kāyānupassī viharati,**

or practising, internally and externally,  
body-contemplation in the body;

**Samudayadhammānupassī vā  
kāyasmim viharati**

or he lives contemplating the arising  
of phenomena in the body;

**Vayadhammānupassī vā  
kāyasmim viharati,**

or he lives contemplating the passing  
away of phenomena in the body;

**Samudayavayadhammānupassī vā  
kāyasmim viharati,**

or he lives contemplating the arising and  
passing away of phenomena in the body;

**Atthi kāyo’ti vā pan’assa  
sati paccupaṭṭhitā hoti,**

or the mindfulness that ‘There is only  
this the body’ is now clearly established  
in him

**Yāvadeva ñāṇamattāya  
patissatimattāya anissito ca viharati,  
na ca kiñci loke upādiyati.**

just enough for knowledge into reality (in-  
sight) and just enough for mindfulness and  
he remains completely detached, clinging  
to nothing in the world.’

**Evampi kho bhikkhave, bhikkhū  
kāye kāyānupassī viharati.**

Monks, thus indeed, a monk lives practis-  
ing body-contemplation in the body.”





CONTEMPLATION ON FEELING

**Kathañca, bhikkhave, bhikkhū  
vedanāsu vedanānupassī viharati?**

“And Monks, how does a monk live practising feeling-contemplation in feelings?

**Idha, bhikkhave bhikkhū**

Monks, herein, a monk

**Sukhaṃ vedanaṃ<sup>4</sup>vediyamāno,  
sukhaṃ vedanaṃ vediyāmī’ti  
pajānāti.**

when experiencing a pleasant feeling, knows, ‘I am experiencing a pleasant feeling’

**Dukkhaṃ vedanaṃ vediyamāno,  
dukkhaṃ vedanaṃ vediyāmī’ti  
pajānāti.**

or when experiencing a painful feeling, knows ‘I am experiencing a painful feeling’;

**Adukkhamasukhaṃ vedanaṃ  
vediyamāno, adukkhamasukhaṃ  
vedanaṃ vediyāmī’ti pajānāti.**

or when experiencing a neutral feeling, knows, ‘I am experiencing a neutral feeling.’

**Sāmisam vā sukhaṃ vedanaṃ  
vediyamāno, sāmisam  
sukhaṃ vedanaṃ vediyāmī’ti  
pajānāti.**

or when experiencing a pleasant feeling, connected with sensual things he knows, ‘I am experiencing a pleasant feeling connected with sensual things’;

**Nirāmisam vā sukhaṃ vedanaṃ  
vediyamāno, nirāmisam  
sukhaṃ vedanaṃ vediyāmī’ti  
pajānāti.**

or when experiencing a pleasant feeling connected with spiritual things he knows, ‘I am experiencing a pleasant feeling connected with spiritual things’;

**Sāmisam vā dukkhaṃ vedanaṃ  
vediyamāno, sāmisam  
dukkhaṃ vedanaṃ vediyāmī’ti  
pajānāti,**

or when experiencing a painful feeling connected with sensual things he knows, ‘I am experiencing a painful feeling connected with sensual things’;

**Nirāmisam vā dukkhaṃ vedanaṃ  
vediyamāno, nirāmisam  
dukkhaṃ vedanaṃ  
vediyāmī’ti pajānāti;**

or when experiencing a painful feeling, connected with spiritual things he knows, ‘I am experiencing a painful feeling connected with spiritual things’;

Sāmisam vā adukkhamasukham  
vedanam vediyamāno, sāmisam  
adukkhamasukham, vedanam  
vediyāmī'ti pajānāti;

or when experiencing a neutral feeling,  
connected with sensual things he knows,  
'I am experiencing a neutral feeling  
connected with sensual things';

Nirāmisam vā adukkhamasukham  
vedanam vediyamāno, nirāmisam  
adukkhamasukham vedanam  
vediyāmī'ti pajānāti;

or when experiencing a neutral feeling  
connected with spiritual things he  
knows, 'I am experiencing a neutral  
feeling connected with spiritual things';

Iti ajjhataṃ vā vedanāsu  
vedanānupassī viharati,

Thus he lives practising, internally,  
feeling-contemplation in feelings;

Bahiddhā vā vedanāsu  
vedanānupassī viharati,

or practising, externally,  
feeling-contemplation in feelings;

Ajjhattabahiddhā vā vedanāsu  
vedanānupassī viharati,

or practising, internally and externally  
feeling-contemplation in feelings;

Samudayadhammānupassī vā  
vedanāsu viharati,

or he lives contemplating the arising of  
phenomena in the feelings;

Vayadhammanupassī vā  
vedanāsu viharati,

or he lives contemplating the passing  
away of phenomena in the feelings;

Samudayavayadhammānupassī vā  
vedanāsu viharati,

or he lives contemplating the arising and  
passing away of phenomena in the  
feelings;

Atthi vedanā'ti vā pan'assa  
sati paccupaṭṭhitā hoti

or the mindfulness that 'There is only this  
the feeling' is now clearly established in  
him

Yāvadeva ñāṇamattāya  
patissatimattāya anissito ca  
viharati, na ca kiñci  
loke upādiyati,

just enough for knowledge into reality  
(insight) and just enough for mindfulness,  
and he remains completely detached,  
clinging to nothing in the world.

Evam kho bhikkhave bhikkhū  
vedanāsu vedanānupassī viharati.

Monks, thus indeed, a monk lives practis-  
ing feeling-contemplation in the feelings."

\* \* \* \* \*



## CONTEMPLATION ON MIND

**Kathaṇca bhikkhave, bhikkhū  
citte cittānupassī viharati?**

“And monks, how does a monk live practising mind-contemplation in the mind?”

**Idha bhikkhave, bhikkhū**

Monks, herein, a monk

**Sarāgaṃ vā cittaṃ, sarāgaṃ cittaṃ’ti  
pajānāti, vītaraṃ vā cittaṃ,  
vītaraṃ cittaṃ’ti pajānāti,**

knows the lust-affected mind, as lust-affected; or he knows the lust-free mind, as lust free;

**Sadosaṃ vā cittaṃ, sadosaṃ cittaṃ’ti  
pajānāti, vītadosaṃ vā cittaṃ,  
vītadosaṃ cittaṃ’ti pajānāti,**

or he knows the hate-affected mind, as hate-affected; or he knows the hate-free mind, as hate-free;

**Samohaṃ vā cittaṃ, samohaṃ  
cittaṃ’ti pajānāti, vitamohaṃ vā  
cittaṃ, vitamohaṃ cittaṃ’ti pajānāti,**

or he knows the delusion-affected mind as delusion-affected. He knows the delusion-free mind, as delusion-free;

**Saṅkhittaṃ vā cittaṃ saṅkhittaṃ  
cittaṃ’ti pajānāti, vikkhittaṃ vā  
cittaṃ, vikkhittaṃ cittaṃ’ti pajānāti,**

or he knows the contracted state of mind, as contracted; or he knows the distracted state of mind as distracted;

**Mahaggataṃ vā cittaṃ mahaggataṃ  
cittaṃ’ti pajānāti, amahaggataṃ vā  
cittaṃ amahaggataṃ cittaṃ’ti  
pajānāti,**

or he knows the developed state of mind as developed; or he knows the undeveloped state of mind, as undeveloped;

**Sauttaraṃ vā cittaṃ, sauttaraṃ  
cittaṃ’ti pajānāti, anuttaraṃ vā  
cittaṃ anuttaraṃ  
cittaṃ’ti pajānāti,**

or he knows the surpassable state of mind, as surpassable; or he knows the unsurpassable state of mind, as unsurpassable;

**Samāhitaṃ vā cittaṃ samāhitaṃ  
cittaṃ’ti pajānāti, asamāhitaṃ vā  
cittaṃ asamāhitaṃ  
cittaṃ’ti pajānāti,**

or he knows the concentrated state of mind, as concentrated; or he knows the unconcentrated state of mind, as unconcentrated;



Vimuttaṃ vā cittaṃ vimuttaṃ  
cittan'ti pajānāti, avimuttaṃ vā  
cittaṃ, avimuttaṃ cittan'ti pajānāti,

or he knows the free mind, as freed; or  
he knows the unfreed mind, as unfreed.

Iti ajjhataṃ vā citte  
cittānupassī viharati,

Thus he lives practising, internally,  
mind-contemplation in the mind;

Bahiddhā vā citte  
cittānupassī viharati,

or practising, externally,  
mind-contemplation in the mind;

Ajjhattabahiddhā vā citte  
cittānupassī viharati,

or practising, internally and externally,  
mind-contemplation in the mind;

Samudayadhammānupassī vā  
cittasmim viharati,

or he lives contemplating the  
arising of phenomena in the mind;

Vayadhammānupassī vā  
cittasmim viharati,

or he lives contemplating the passing  
away of phenomena in the mind;

Samudayavayadhammānupassī vā  
cittasmim viharati.

or he lives contemplating the arising and  
passing away of phenomena in the mind.

Atthi cittan'ti vā pan'assa  
sati paccupaṭṭhitā hoti,

or the mindfulness that 'There is only  
this the mind' is now clearly established  
in him;

Yāvadeva ñāṇamattāya  
patissatimattāya anissito ca viharati,  
na ca kiñci loke upādiyati,

just enough for knowledge into reality  
(insight) and just enough for mindfulness,  
and he remains completely detached,  
clinging to nothing in the world'.

Evaṃ kho bhikkhave bhikkhū  
citte cittānupassī viharati.

Monks, thus indeed, a monk lives practising  
mind-contemplation in the mind."





## DHAMMĀNUPASSANĀ

### CONTEMPLATION ON MIND-OBJECTS

#### NĪVARAṆA PABBAṀ - FIVE MENTAL HINDRANCES

**Kathaṇca, bhikkhave, bhikkhū  
dhammesu dhammānupassī  
viharati**

“And Monks, how does a monk live  
practising mental-object-contemplation  
in the mental-objects?

**Idha, bhikkhave, bhikkhū dhammesu  
dhammānupassī viharati  
pañcasu nīvaraṇesu**

Monks, herein, a monk lives practising  
mental-object contemplation in mental-  
objects of the five mental hindrances.

**Kathaṇca, bhikkhave, bhikkhū  
dhammesu dhammānupassī  
viharati, pañcasu nīvaraṇesu?**

And Monks, how does a monk live  
practising mental-object contemplation  
in mental-objects of the five mental  
hindrances?

**Idha bhikkhave bhikkhū**

Monks, herein, a monk

**Santaṃ vā ajjhataṃ kāmacchandaṃ<sup>45</sup>  
atthi me ajjhataṃ kāmacchando’ti  
pajānāti, asantaṃ vā ajjhataṃ  
kāmacchandaṃ natthi me ajjhataṃ  
kāmacchando’ti pajānāti,**

when sensual desire is present within,  
the monk knows, ‘There is sensual  
desire in me’ or when sensual desire is  
absent within, he knows, ‘There is no  
sensual desire in me’;

**Yathā ca anuppannassa  
kāmacchandassa uppādo hoti, taṇca  
pajānāti, yathā ca uppannassa  
kāmacchandassa pahānaṃ hoti,  
taṇca pajānāti,**

he knows how the arising of a non-  
arisen sensual desire comes to be; he  
knows how the discarding of an already  
arisen sensual desire comes to be;

**Yathā ca pahīnassa  
kāmacchandassa, āyatīṃ  
anuppādo hoti, taṇca pajānāti,**

and he knows how the non-arising in the  
future of a discarded sensual desire  
comes to be;

**Santaṃ vā ajjhataṃ vyāpādaṃ,<sup>46</sup>  
atthi me ajjhataṃ vyāpādo’ti  
pajānāti, asantaṃ vā ajjhataṃ**

When ill-will is present within, the  
monk knows, ‘There is ill-will in me’,  
or when ill-will is absent

vyāpādaṃ natthi me ajjhataṃ  
vyāpādo'ti pajānāti,

within, he knows, 'There is no ill-will  
in me',

Yathā ca anuppannassa vyāpādassa  
uppādo hoti, tañca pajānāti,  
yathā ca uppannassa vyāpādassa  
pahānaṃ hoti, tañca pajānāti,

he knows how the arising of a non-  
arisen ill-will comes to be; he knows  
how the discarding of an already arisen  
ill-will comes to be;

Yathā ca pahīnassa vyāpādassa  
āyatim anuppādo hoti,  
tañca pajānāti,

and he knows how the non-arising  
in the future of a discarded ill-will  
comes to be;

Santaṃ vā ajjhataṃ thīnamiddhaṃ,<sup>47</sup>  
atthi me ajjhataṃ thīnamiddhaṃ'ti  
pajānāti, asantaṃ vā ajjhataṃ  
thīnamiddhaṃ, natthi me ajjhataṃ  
thīnamiddhaṃ'ti pajānāti,

When sloth and torpor are present  
within, the monk knows, 'There is  
sloth and torpor in me', or when sloth  
and torpor are absent within, he knows,  
'There is no sloth and torpor in me';

Yathā ca anuppannassa  
thīnamiddhassa uppādo hoti, tañca  
pajānāti, yathā ca uppannassa  
thīnamiddhassa pahānaṃ hoti, tañca  
pajānāti,

he knows how the arising of a non-  
arisen sloth and torpor comes to be;  
he knows how the discarding of an  
already arisen sloth and torpor  
comes to be;

Yathā ca pahīnassa thīnamiddhassa  
āyatim anuppādo hoti,  
tañca pajānāti,

and he knows how the non-arising  
in the future of the discarded sloth  
and torpor comes to be.

Santaṃ vā ajjhataṃ uddhacca  
kukkuccaṃ,<sup>48</sup> atthi me ajjhataṃ  
uddhaccakukkuccaṃ'ti pajānāti,

When restlessness and worry are  
present within, the monk knows, 'There  
is restlessness and worry in me';

Asantaṃ vā ajjhataṃ uddhacca-  
kukkuccaṃ, natthi me ajjhataṃ  
uddhacca-kukkuccaṃ'ti pajānāti,

or when restlessness and worry are  
absent, he knows, 'There is no restless-  
ness and worry in me';

Yathā ca anuppannassa uddhacca  
kukkuccassa uppādo hoti,  
tañca pajānāti,

he knows how the arising of a  
non-risen restlessness and worry  
comes to be;

Yathā ca uppannassa uddhacca  
kukkuccassa pahānaṃ hoti,  
tañca pajānāti,

he knows how the discarding of an  
already arisen restlessness and worry  
comes to be;



Yathā ca pahīnassa uddhacca-  
kukkuccassa āyatim anuppādo hoti  
tañca pajānāti,

and he knows how the non-arising in the  
future of the discarded restlessness and  
worry comes to be.

Santaṃ vā ajjhataṃ vicikicchā,<sup>49</sup>  
atthi me ajjhataṃ vicikicchā'ti  
pajānāti, asantaṃ vā ajjhataṃ  
vicikicchā, natthi me ajjhataṃ  
vicikicchā'ti pajānāti,

When doubt is present within, the monk  
knows, 'There is doubt in me',  
or when doubt is absent within,  
he knows, 'There is no doubt in me',

Yathā ca anuppannāya vicikicchāya  
uppādo hoti, tañca pajānāti, yathā ca  
uppannāya vicikicchāya pahānaṃ  
hoti, tañca pajānāti,

he knows how the arising of a  
non-arisen doubt comes to be;  
he knows how the discarding of  
an already arisen doubt comes to be;

Yathā ca pahīnāya vicikicchāya  
āyatim anuppādo hoti, tañca  
pajānāti,

and he knows how the non-arising in the  
future of the discarded  
doubt comes to be.

Iti ajjhataṃ vā dhammesu  
dhammānupassī viharati,

Thus he lives practising, internally,  
mental-object contemplation in mental-  
objects;

Bahiddhā vā dhammesu  
dhammānupassī viharati,

or practising, externally, mental-object  
contemplation in mental-objects; or  
practising,

Ajjhattabahiddhā vā dhammesu  
dhammānupassī viharati,

internally and externally, mental-object  
contemplation in mental-objects;

Samudayadhammānupassī vā  
dhammesu viharati,

or he lives contemplating the arising of  
phenomena in the mental-objects;

Vayadhammānupassī vā  
dhammesu viharati,

or he lives contemplating the passing  
away of phenomena in the mental-objects;

Samudayavayadhammānupassī vā  
dhammesu viharati,  
atthi dhammā'ti vā panassa  
sati paccupaṭṭhitā hoti,

or he lives contemplating the arising and  
passing away of phenomena in the  
mental-objects; or the mindfulness that  
'There is only this the mental-object' is  
now clearly established in him,

Yāvadeva ñāṇamattāya  
patissatimattāya anissito ca viharati,

just enough for knowledge (into reality)  
and just enough for mindfulness, and he

na ca kiñci loke upādiyati,

remains completely detached, clinging to nothing in the world’.

Evampi kho bhikkhave, bhikkhū  
dhammesu dhammānupassī viharati  
pañcasu nīvaraṇesu.

Monks, thus indeed, a monk lives practising mental-object-contemplation in mental-objects of the five mental hindrances.”



### THE FIVE AGGREGATES OF CLINGING

Puna ca param, bhikkhave, bhikkhū  
dhammesu dhammānupassī viharati,  
pañcasu upādānakkhandhesu,

“Monks, again, a monk lives practising mental-object-contemplation in mental-objects of the five aggregates of clinging.

Kathaṇca bhikkhave, bhikkhū  
dhammesu dhammānupassī viharati  
pañcasu upādānakkhandhesu?

And, how does a monk live practising mental-objects contemplation of the five aggregates of clinging?

Idha, bhikkhave, bhikkhū  
iti rūpaṃ,  
iti rūpassa samudayo,  
iti rūpassa atthaṅgamo

Monks, herein, a monk reflects:  
‘Thus is corporeality (material form),  
thus is the arising of corporeality (and)  
thus the passing away of corporeality’;

Iti vedanā,  
iti vedanāya samudayo,  
iti vedanāya atthaṅgamo

he reflects: ‘Thus is feeling,  
thus is the arising of feeling  
(and) thus the passing away of feeling’

Iti saññā,  
iti saññāya samudayo,  
iti saññāya atthaṅgamo

he reflects: ‘Thus is perception,  
thus is the arising of perception and thus  
the passing away of perception’

Iti saṅkhārā  
iti saṅkhārānaṃ samudayo,  
iti saṅkhārānaṃ atthaṅgamo

he reflects: ‘Thus are mental formations,  
thus are the arising of mental formations,  
and thus is passing away of mental formations’

Iti viññāṇaṃ,  
iti viññāṇassa samudayo,  
iti viññāṇassa atthaṅgamo,

he reflects: Thus is consciousness, thus  
is the arising of consciousness and thus  
the passing away of consciousness’.

**Iti ajjhataṃ vā dhammesu  
dhammānupassī viharati,**

Thus he lives practising, internally,  
mental-object-contemplation in mental-  
objects;

**Bahiddhā vā dhammesu  
dhammānupassī viharati**

or practising, externally, mental-objects  
contemplation in mental-objects;

**Ajjhattabahiddhā vā dhammesu  
dhammānupassī viharati,**

or practising, internally and externally,  
mental-objects contemplation in  
mental-objects;

**Samudayadhammānupassī vā  
dhammesu viharati,**

or he lives contemplating the arising of  
phenomena in the mental-objects;

**Vayadhammānupassī vā  
dhammesu viharati,**

or he lives contemplating the passing  
away of phenomena in the mental objects;

**Samudayaavayadhammānupassī vā  
dhammesu viharati,**

or he lives contemplating the arising  
and passing away of phenomena in the  
mental-objects;

**Atthi dhammā'ti vā pan'assa  
sati paccupaṭṭhitā hoti,**

or the mindfulness that 'There is only  
this the mental-objects is now clearly  
established in him

**Yāvadeva nāṇamattāya  
patissatimattāya  
anissito ca viharati,  
na ca kiñci loke upādiyati,**

just enough for knowledge into reality  
(insight) and just enough for mindfulness,  
and he remains completely detached,  
clinging to nothing in the world.

**Evam'pi kho bhikkhave,  
bhikkhū dhammesu  
dhammānupassī viharati  
pañcasupādānakkhandhesu.**

Monks, thus, indeed, a monk lives  
practising mental-object-contemplation  
in mental-objects of the five aggregates  
of clinging.







## THE SIX INTERNAL AND EXTERNAL SENSE BASES

**Puna ca param, bhikkhave, bhikkhū  
dhammesu dhammānupassī viharati  
chasu ajjhattika-bāhiresu  
āyatanesu,**

“Monks, again, a monk lives  
practising mental-object contemplation  
in mental-objects of the six internal  
and the six external sense bases.

**Kathañca, bhikkhave, bhikkhū  
dhammesu dhammānupassī viharati  
chasu ajjhattika-bāhiresu  
āyatanesu?**

And how does a monk live practising  
mental-object contemplation in mental-  
objects of the six internal and the six  
external sense bases?

**Idha, bhikkhave, bhikkhū  
cakkhuñca pajānāti, rūpe ca pajānāti,  
yañca tadubhayam paṭicca  
uppajjati saññojanam,  
tañca pajānāti,**

Monks, herein a monk  
knows the eye; he knows the visible  
forms; and he knows the fetter that  
arises based upon the interaction of both  
(eye and forms);

**Yathā ca anuppannassa saññojanassa  
uppādo hoti, tañca pajānāti,**

he knows how the arising of the non-  
arisen fetter comes to be;

**Yathā ca uppannassa saññojanassa  
pahānam hoti, tañca pajānāti,**

he knows how the discarding of the  
already arisen fetter comes to be;

**Yathā ca pahīnassa saññojanassa  
āyatim anuppādo hoti  
tañca pajānāti,**

and he knows how the non-arising in the  
future of the  
discarded fetter comes to be.

**Sotañca pajānāti, sadde ca pajānāti,  
yañca tadubhayam paṭicca uppajjati  
saññojanam, tañca pajānāti,**

He knows the ear; he knows the sounds;  
and he knows the fetter that arises based  
upon the interaction of both (ear and  
sounds);

**Yathā ca anuppannassa saññojanassa  
uppādo hoti, tañca pajānāti,**

he knows how the arising of the non-  
arisen fetter comes to be;

**Yathā ca uppannassa saññojanassa  
pahānam hoti, tañca pajānāti,**

he knows how the discarding of the  
already arisen fetter comes to be;

**Yathā ca pahīnassa saññojanassa  
āyatim anuppādo hoti  
tañca pajānāti,**

and he knows how the non-arising  
in the future of the discarded  
fetter comes to be.

**Ghānañca pajānāti, gandhe ca  
pajānāti, yañca tadubhayam paṭicca  
uppajjati saññojanam tañca pajānāti,**

He knows the nose; he knows the  
smells; and he knows the fetter that  
arises based upon the interaction of both  
(nose and smells);

**Yathā ca anuppannassa saññojanassa  
uppādo hoti tañca pajānāti,**

he knows how the arising of the non-  
arisen fetter comes to be;

**Yathā ca uppannassa saññojanassa  
pahānam hoti tañca pajānāti,**

he knows how the discarding of the  
already arisen fetter comes to be;

**Yathā ca pahīnassa saññojanassa  
āyatim anuppādo hoti tañca  
pajānāti,**

and he knows how the non-arising in the  
future of the discarded fetter  
comes to be,

**Jivhañca pajānāti, rase ca pajānāti,  
yañca tadubhayam paṭicca uppajjati,  
saññojanam tañca pajānāti,**

He knows the tongue; he knows the  
tastes; and he knows the fetter that  
arises based upon the interaction of both  
(tongue and tastes);

**Yathā ca anuppannassa saññojanassa  
uppādo hoti, tañca pajānāti,**

he knows how the arising of the  
non-arisen fetter comes to be;

**Yathā ca uppannassa saññojanassa  
pahānam hoti, tañca pajānāti,**

he knows how the discarding of the  
already arisen fetter comes to be;

**Yathā ca pahīnassa saññojanassa  
āyatim anuppādo hoti,  
tañca pajānāti,**

and he knows how the non-arising in the  
future of the discarded fetter comes to  
be.

**Kāyañca pajānāti, phoṭṭhabbe ca  
pajānāti, yañca tadubhayam paṭicca  
uppajjati saññojanam tañca pajānāti,**

He knows the body; he knows the touches  
(tactual impressions); and he knows the  
fetter that arises based upon the  
interaction of both (body and touches)

**Yathā ca anuppannassa saññojanassa  
uppādo hoti, tañca pajānāti,**

he knows how the arising of  
the non-arisen fetter comes to be;

**Yathā ca uppannassa saññojanassa  
pahānam hoti, tañca pajānāti,**

he knows how the discarding of  
the already arisen fetter comes to be;



**Yathā ca pahīnassa saññojanassa  
āyatim anuppādo hoti, tañca  
pajānāti,**

and he knows how the non-arising in the  
future of the discarded fetter comes to  
be.

**Manañca pajānāti, dhamme ca  
pajānāti; yañca tadubhayaṃ paṭicca  
uppajjati saññojanaṃ tañca pajānāti,**

He knows the mind; he knows the  
mental-objects and he knows the fetter  
that arises based upon the interaction  
of both (mind and mental- objects);

**Yathā ca anuppannassa saññojanassa  
uppādo hoti tañca pajānāti,**

he knows how the arising of  
the non-arisen fetter comes to be;

**Yathā ca uppannassa saññojanassa  
pahānaṃ hoti, tañca pajānāti,**

he knows how the discarding  
of the already arisen fetter comes to be;

**Yathā ca pahīnassa saññojanassa  
āyatim anuppādo hoti, tañca  
pajānāti,**

and he knows how the non-arising  
in the future of the discarded fetter  
comes to be.

**Iti ajjhataṃ vā dhammesu  
dhammānupassī viharati,**

Thus, he lives practising, internally,  
mental-object contemplation in mental  
objects;

**Bahiddhā vā dhammesu  
dhammānupassī viharati,**

or practising, externally, mental objects  
contemplation in mental objects;

**Ajjhattabahiddhā vā dhammesu  
dhammānupassī viharati,**

or practising, internally and externally,  
mental-object contemplation in mental  
objects;

**Samudayadhammānupassī vā  
dhammesu viharati,**

or he lives contemplating the arising  
of phenomena in the mental objects;

**Vayadhammānupassī vā  
dhammesu viharati,**

or he lives contemplating the passing  
away of phenomena in the mental-objects;

**Samudayavayadhammānupassī vā  
dhammesu viharati,**

or he lives contemplating the arising and  
passing away of phenomena in the  
mental-objects

**Atthi dhammāti vā pan'assa  
sati paccupaṭṭhitā  
hoti,**

Or the mindfulness that 'There is only  
this the mental object' is now clearly  
established in him



Yāvadeva nāṇamattāya  
patissatimattāya anissito ca viharati,  
na ca kiñci loke upādiyati,

just enough for knowledge into reality  
(insight) and just enough for mindful-  
ness and he remains completely de-  
tached, clinging to nothing in the world.

Evam'pi kho bhikkhave, bhikkhū  
dhammesu dhammānupassī viharati,  
chasu ajjhātikabāhiresu  
āyatanesu.

Monks, thus, indeed, a monk lives  
practising mental-object-contemplation  
in mental objects of the six internal  
and the six external sense bases".



### THE SEVEN ENLIGHTENMENT FACTORS

Puna ca param bhikkhave, bhikkhū  
dhammesu dhammānupassī viharati  
sattasu bojjhaṅgesu.

"Monks, again, a monk lives practising  
mental-object contemplation on the  
mental-objects of the seven  
Enlightenment Factors.

Kathaṇca bhikkhave, bhikkhū  
dhammesu dhammānupassī  
viharati sattasu bojjhaṅgesu?

And how does a monk live practising  
mental-object contemplation in the  
mental-objects of the seven  
Enlightenment Factors?

Idha, bhikkhave, bhikkhū  
santaṃ vā ajjhataṃ  
satisambojjhaṅgaṃ<sup>50</sup> atthi me  
ajjhataṃ satisambojjhaṅgo'ti  
pajānāti,

Monks, herein,  
When the Enlightenment Factor of  
Mindfulness is present within, the monk  
knows 'There is the Enlightenment  
Factor of Mindfulness in me';

Asantaṃ vā ajjhataṃ  
satisambojjhaṅgaṃ  
natthi me ajjhataṃ  
satisambojjhaṅgo'ti pajānāti,

or when the Enlightenment Factor of  
Mindfulness is absent within, he knows,  
'There is no Enlightenment Factor of  
Mindfulness in me';

Yathā ca anuppannassa  
satisambojjhaṅgassa uppādo  
hoti taṇca pajānāti,  
yathā ca uppannassa  
satisambojjhaṅgassa bhāvanāya  
pāripūrī hoti,  
taṇca pajānāti,

he knows how the arising of the non  
arisen Enlightenment Factor of  
Mindfulness comes to be; he knows how  
the perfection in the process of  
development of the already arisen  
Enlightenment Factor of Mindfulness  
comes to be.

Santaṃ vā ajjhataṃ  
dhammavicayasambojjhaṅgaṃ<sup>51</sup>  
atthi me ajjhataṃ dhammavicaya  
sambojjhaṅgo'ti pajānāti,

‘When the Enlightenment Factor of Investigation of Reality is present within, the monk knows ‘There is the Enlightenment Factor of Investigation of Reality in me’;

Asantaṃ vā ajjhataṃ  
dhammavicayasambojjhaṅgaṃ  
natthi me ajjhataṃ dhammavica-  
yasambojjhaṅgo'ti pajānāti

or when the Enlightenment Factor of Investigation of Reality is absent within, he knows, ‘There is no Enlightenment Factor of Investigation of Reality in me’

Yathā ca anuppannassa  
dhammavicayasambojjhaṅgassa  
uppādo hoti, tañca pajānāti,

he knows how the arising of the non-arisen Enlightenment Factor of Investigation of Reality comes to be;

Yathā ca uppannassa dhamma-  
vicayasambojjhaṅgassa bhāvanāya  
pāripūrī hoti, tañca pajānāti,

he knows how the perfection in the process of development of the already arisen Enlightenment Factor of Investigation of Reality comes to be.

Santaṃ vā ajjhataṃ  
viriyasambojjhaṅgaṃ<sup>52</sup>  
atthi me ajjhataṃ  
viriyasambojjhaṅgo'ti pajānāti,

‘When the Enlightenment Factor of Self-Effort is present within, the monk knows, ‘There is the Enlightenment Factor of Self-Effort in me’;

Asantaṃ vā ajjhataṃ  
viriyasambojjhaṅgaṃ  
natthi me ajjhataṃ  
viriyasambojjhaṅgo'ti pajānāti,

or when the Enlightenment Factor of Self-Effort is absent within, he knows, ‘There is no Enlightenment Factor of Self-Effort in me’;

Yathā ca anuppannassa  
viriyasambojjhaṅgassa uppādo hoti  
tañca pajānāti,

he knows how the arising of the non-arisen Enlightenment Factor of Self-Effort comes to be;

Yathā ca uppannassa  
viriyasambojjhaṅgassa bhāvanāya  
pāripūrī hoti,  
tañca pajānāti,

he knows how the perfection in the process of development of the already arisen Enlightenment Factor of Self-Effort comes to be.

Santaṃ vā ajjhataṃ  
pītisambojjhaṅgaṃ<sup>53</sup>  
atthi me ajjhataṃ  
pītisambojjhaṅgo'ti pajānāti,

‘When the Enlightenment Factor of Rapture is present within, the monk knows, ‘There is the Enlightenment Factor of Rapture in me’;

Asantaṃ vā ajjhataṃ  
pītisambojjhaṅgaṃ,  
natthi me ajjhataṃ  
pītisambojjhaṅgo'ti pajānāti;

or when the Enlightenment Factor of  
Rapture is absent within, he knows,  
'There is no Enlightenment Factor  
of Rapture in me';

Yathā ca anuppannassa  
pītisambojjhaṅgassa uppādo hoti  
tañca pajānāti,

he knows how the arising of the  
non-arisen Enlightenment Factor of  
Rapture comes to be;

Yathā ca uppannassa  
pītisambojjhaṅgassa bhāvanāya  
pāripūrī hoti,  
tañca pajānāti,

he knows how the perfection in the  
process of development of the  
already arisen Enlightenment Factor  
of Rapture comes to be.

Santaṃ vā ajjhataṃ  
passaddhisambojjhaṅgaṃ<sup>54</sup>  
atthi me ajjhataṃ passaddhi-  
sambojjhaṅgo'ti pajānāti,

'When the Enlightenment Factor of  
Tranquility is present within, the monk  
knows, 'There is the Enlightenment  
Factor of Tranquility in me';

Asantaṃ vā ajjhataṃ  
passaddhisambojjhaṅgaṃ  
natthi me ajjhataṃ passaddhi-  
sambojjhaṅgo'ti pajānāti,

or when the Enlightenment Factor of  
Tranquility is absent within, he knows,  
'There is no Enlightenment Factor of  
Tranquility in me';

Yathā ca anuppannassa passaddhi-  
sambojjhaṅgassa uppādo hoti  
tañca pajānāti,

he knows how the arising of the  
non-arisen Enlightenment Factor of  
Tranquility comes to be;

Yathā ca uppannassa passaddhi-  
sambojjhaṅgassa bhāvanāya  
pāripūrī hoti,  
tañca pajānāti,

he knows how the perfection in  
the process of development of the  
already arisen Enlightenment Factor  
of Tranquility comes to be.

Santaṃ vā ajjhataṃ  
samādhisambojjhaṅgaṃ<sup>55</sup>  
atthi me ajjhataṃ samādhi-  
sambojjhaṅgo'ti pajānāti,

'When the Enlightenment Factor of  
Meditative Concentration is present  
within the monk knows, 'There is the  
Enlightenment Factor of Meditative  
Concentration in me';

Asantaṃ vā ajjhataṃ  
samādhisambojjhaṅgaṃ,  
natthi me ajjhataṃ samādhi-  
sambojjhaṅgo'ti  
pajānāti,

or when the Enlightenment Factor  
of Meditative Concentration is absent  
within, he knows, 'There is no  
Enlightenment Factor of Meditative  
Concentration in me';



**Yathā ca anuppannassa  
samādhisambojjhaṅgassa uppādo  
hoti tañca pajānāti,**

he knows how the arising of the  
non-arisen Enlightenment Factor of  
Meditative Concentration comes to be;

**Yathā ca uppannassa  
samādhisambojjhaṅgassa bhāvanāya  
pāripūrī hoti, tañca pajānāti,**

he knows how the perfection in the  
process of development of the already  
arisen Enlightenment Factor of  
Meditative Concentration comes to be.

**Santaṃ vā ajjhataṃ  
upekkhāsambojjhaṅgaṃ<sup>56</sup>  
atthi me ajjhataṃ upekkhā-  
sambojjhaṅgo'ti pajānāti,**

'When the Enlightenment Factor of  
Equanimity is present within, the monk  
knows, 'There is the Enlightenment  
Factor of Equanimity in me';

**Asantaṃ vā ajjhataṃ  
upekkhāsambojjhaṅgaṃ  
natthi me ajjhataṃ upekkhā-  
sambojjhaṅgo'ti pajānāti,**

or when the Enlightenment Factor  
of Equanimity is absent within,  
he knows, 'There is no Enlightenment  
Factor of Equanimity in me';

**Yathā ca anuppannassa upekkhā-  
sambojjhaṅgassa uppādo hoti  
tañca pajānāti,**

he knows how the arising of  
the non-arisen Enlightenment Factor  
of Equanimity comes to be;

**Yathā ca uppannassa upekkhā-  
sambojjhaṅgassa bhāvanāya  
pāripūrī hoti,  
tañca pajānāti,**

he knows how the perfection in the  
process of development of the already  
arisen Enlightenment Factor of  
Equanimity comes to be.

**Iti ajjhataṃ vā dhammesu  
dhammānupassī viharati,**

'Thus he lives practising, internally,  
mental-object contemplation in  
mental-objects;

**Bahiddhā vā dhammesu  
dhammānupassī viharati,**

or practising, externally mental-object  
contemplation in mental-objects;

**Ajjhattabahiddhā vā dhammesu  
dhammānupassī viharati,**

or practising, internally and externally,  
mental-object contemplation in mental-  
objects;

**Samudayadhammānupassī vā  
dhammesu viharati,**

or he lives contemplating the arising  
of phenomena in the mental-objects;

**Vayadhammānupassī vā  
dhammesu viharati,**

or he lives contemplating the passing  
away of phenomena in the mental-objects;

Samudayavayadhammānupassī vā  
dhammesu viharati,

or he lives contemplating the arising and  
passing of phenomena in the mental-  
objects”.

Atthi dhammā’ti vā panassa  
sati paccupatṭhitā hoti,  
yāvadeva ñāṇamattāya  
patissatimattāya  
anissito ca viharati,  
na ca kiñci loke upādiyati,

Or the mindfulness that ‘There is this  
the mental object is now clearly estab-  
lished in him just enough for knowledge  
into reality (insight) and just enough for  
mindfulness, and he remains completely  
detached, clinging to nothing in the  
world.

Evam’pi kho bhikkhave, bhikkhū  
dhammesu dhammānupassī  
viharati  
sattasu bojjhaṅgesu.

Monks, thus, indeed, a monk lives  
practising mental-object contemplation  
in mental-objects of the Seven  
Enlightenment Factors.”



## THE FOUR NOBLE TRUTHS

Puna ca param, bhikkhave, bhikkhū  
dhammesu dhammānupassī  
viharati catusu ariyasaccesu.

“Monks, again, a monk lives practising  
mental-object contemplation in mental-  
objects of the Four Noble Truths.

Kathaṇca, bhikkhave, bhikkhū  
dhammesu dhammānupassī  
viharati catusu ariyasaccesu?

And how does a monk lives practising  
mental-object contemplation in mental-  
objects of the Four Noble Truths?

Idha, bhikkhave, bhikkhū idaṃ  
dukkhaṃ’ti yathābhūtaṃ pajānāti,

Monks, herein a monk knows, as it  
really is ‘This is Suffering.’

Ayaṃ dukkhasamudayo’ti  
yathābhūtaṃ pajānāti,

He knows, as it really is, ‘This is the  
Cause of Suffering.’

Ayaṃ dukkhanirodho’ti  
yathābhūtaṃ pajānāti,

He knows, as it really is, ‘This is the  
Cessation of Suffering.’”

Ayaṃ dukkhanirodhagāmini  
paṭipadā'ti yathābhūtaṃ pajānāti.

He knows, as it really is 'This is the way  
of practice leading to the cessation of  
suffering.'



### THE TRUTH OF SUFFERING

Katamañca, bhikkhave, dukkhaṃ  
ariyasaccaṃ?

And, monks, what is the Noble Truth of  
Suffering?

Jāti<sup>57</sup>pi dukkhā, jarā<sup>58</sup>pi dukkhā,  
maraṇaṃ<sup>59</sup>pi dukkhaṃ,  
soka parideva-dukkha-  
domanassupāyāsā'pi dukkhā,

Birth is suffering. Ageing is suffering.  
Death is suffering.  
Grief, lamentation, pain, sadness and  
despair are suffering.

Appiyehi sampayogo dukkho, piyehi  
vippayogo dukkho, yampicchaṃ na  
labhati tam'pi dukkhaṃ, saṅkhittena  
pañcūpādānakkhandhā dukkhā.

Being attached to the unloved is  
suffering. Being separated from the  
loved is suffering. Not getting what one  
wants is suffering. In short, the five  
aggregates of grasping are suffering.

Katamā ca, bhikkhave, jāti?

And what, monks, is birth?

Yā tesam tesam sattānaṃ tamhi  
tamhi sattanikāye jāti,  
sañjāti, okkanti, nibbatti,  
abhinibbatti,  
khandhānaṃ pātubhāvo,  
āyatanānaṃ paṭilābho,

The birth of different kinds of beings,  
in the various realms of sentient  
existence, their being born, their  
origination, their being conceived, their  
coming into existence, the manifestation  
of their aggregates of being, the  
acquisition of the sense-bases,

Ayaṃ vuccati bhikkhave, jāti.

This, monks, is called birth.

Katamā ca, bhikkhave, jarā?

And, what, monks, is ageing?

Yā tesam tesam sattānaṃ tamhi  
tamhi sattanikāye jarā jīraṇatā  
khaṇḍiccaṃ pāliccaṃ valittacatā  
āyuno saṃhāni,  
indriyānaṃ paripāko,

The ageing of different kinds of beings in  
the various realms of sentient existence,  
they are aged, frail, grey and wrinkled the  
declining of their life-force, the  
wearing out of their sense faculties,



**Ayaṃ vuccati, bhikkhave, jarā.**

This, monks, is called old age.

**Katamañ ca, bhikkhave, maraṇaṃ?**

Now, what, monks, is death?

**Yā tesam tesam sattānaṃ tamhā  
tamhā sattanikāyā cuti, cavanatā,  
bhedo, antaradhānaṃ,  
maccumaraṇaṃ kālakiriyā,  
khandhānaṃ bhedo, kalebarassa  
nikkhepo, jīvitindriyassa upacchedo,**

The departing of different kinds of beings in the various realms of sentient existence, their leaving, their removal, disappearance, demise, passing away, decease, dissolution of the aggregates and discarding of the body, the destruction of faculty of life.

**Idaṃ vuccati, bhikkhave maraṇaṃ**

This, monks, is called death.

**Katamo ca, bhikkhave, soko?**

Now what, monks, is grief?

**Yo kho, bhikkhave,  
aññataraññatarena vyaśanena  
saṃannāgatassa  
aññataraññatarena dukkha  
dhammena phutṭhassa soko socanā  
sositattam, anto soko, anto parisoko,**

The grief arising from this or that loss, or this or that adversity which one encounters, the grieving, the sorrowful state, inner distress, inner mental affliction.

**Ayaṃ vuccati, bhikkhave, soko.**

This, monks, is called grief.

**Katamo ca, bhikkhave, paridevo?**

Now, what, monks, is lamentation?

**Yo kho, bhikkhave,  
aññataraññatarena vyaśanena  
saṃannāgatassa aññataraññatarena  
dukkhadhammena phutṭhassa ādevo,  
paridevo, ādevanā, paridevanā,  
ādevitattam,  
paridevitattam,**

The lamentation arising from this or that loss, or this or that adversity which one encounters, the wail, the lament, the act of wailing and lamenting, the state of wailing and lamenting.

**Ayaṃ vuccati bhikkhave, paridevo.**

This, monks, is called lamentation

**Katamañca, bhikkhave, dukkhaṃ?**

Now, what, monks, is pain?

**Yaṃ kho, bhikkhave, kāyikaṃ  
dukkhaṃ, kāyikaṃ asātaṃ,  
kāyasamphassaṃ dukkhaṃ,  
asātaṃ vedayitaṃ,**

Monks, whatsoever there is of bodily pain, bodily unpleasant sensation, the painful and unpleasant feeling produced by bodily contact.



**Idaṃ vuccati, bhikkhave, dukkhaṃ.**

This, monks, is called pain.

**Katamañca, bhikkhave, domanassam.**

Now, what, monks, is sadness?

**Yaṃ kho, bhikkhave, cetasikaṃ  
dukkhaṃ cetasikaṃ asātaṃ,  
manosamphassaṃ dukkhaṃ,  
asātaṃ vedayitaṃ,**

Monks, whatsoever there is of mental pain, inner unpleasantness, the painful and unpleasant feeling occasioned by mental unpleasant feeling occasioned by mental contact.

**Idaṃ vuccati, bhikkhave,  
domanassam.**

This, monks, is called sadness.

**Katamo ca bhikkhave, upāyāso?**

Now, what, monks, is despair?

**Yo kho, bhikkhave,  
aññataraññatarena vyasanena  
samannāgatassa  
aññataraññatarena dukkha-  
dhammena phuṭṭhassa āyāso,  
upāyāso, āyāsitaṃ, upāyāsitaṃ**

Whatsoever inner distress there is for this or that loss, or this or that adversity which one encounters, despondency, dejection, the despondent and dejected states of mind.

**Ayaṃ vuccati, bhikkhave, upāyāso.**

This, monks, is called despair.

**Katamo ca, bhikkhave appiyehi  
sampayogo dukkho?**

And what, monks, is being attached to the unloved is suffering?

**Idha bhikkhave yassa te honti  
anittā, akantā, amanāpā, rūpā,  
saddā, gandhā, rasā, phoṭṭhabbā  
dhammā, ye vā panassa te honti  
anattakāmā, ahitakāmā  
aphāsukāmā ayogakkhemakāmā**

Here, whoever has unwanted, disliked, unpleasant sight-objects, sounds, smells, tastes, tangibles or mind-objects or whoever encounters ill-wishers, wishers of harm, of discomfort, of insecurity

**Yā tehi saddhiṃ saṅgati samāgamo  
samodhānaṃ missībhāvo,**

with whom they have concourse, intercourse, connection, union,

**Ayaṃ vuccati bhikkhave appiyehi  
sampayogo dukkho.**

that, monks, is called being attached to the unloved, is suffering.

**Katamo ca bhikkhave piyehi  
vippayogo dukkho?**

And what is being separated from the loved is suffering?

**Idha bhikkhave, yassa te honti  
itṭhā kantā manāpā rūpā saddā  
gandhā rasā phoṭṭhabbā dhammā,**

Here, whoever has what is wanted, liked,  
pleasant sight-objects, sounds, smells,  
tastes, tangibles or mind-objects,

**Ye vā panassa te honti  
atthakāmā hitakāmā phāsukāmā  
yogakkhemakāmā, mātā vā, pitā vā,  
bhātā vā, bhaginī vā, mittā vā,  
amaccā vā, nātisālohitā vā,**

or whoever encounters well-wishers,  
wishers of good, of comfort, of  
security, mother or father, or brother or  
sister or younger kinsmen, or friends or  
colleagues, or blood-relations,

**Yā tehi saddhiṃ asaṅgati asamāgamo  
asamodhānaṃ amissibhāvo,**

and then is deprived of such concourse,  
intercourse, connection, union,

**Ayaṃ vuccati bhikkhave piyehi  
vippayogo dukkho,**

that, monks, is called being separated  
from the loved, is suffering.

**Katamañca bhikkhave yampicchaṃ  
na labhati tampi dukkhaṃ**

Now, what, monks, is suffering for not  
getting what one wishes?

**Jātidhammānaṃ bhikkhave sattānaṃ  
evaṃ icchā uppajjati aho vata mayaṃ  
na jātidhammā assāma,**

Monks, for beings who are subject to  
birth, this wish arises:- ‘Oh! That we  
were not subject to birth!

**Na ca vata no jāti āgaccheyyā’ti, na  
kho panetaṃ icchāya pattabbam  
idampi yampicchaṃ na labhati  
tampi dukkhaṃ,**

Oh! That no new birth were to come  
upon us!’ But this cannot be got merely  
by wishing it this way; and for not get-  
ting thus, what one wishes, is suffering.

**Jarādhammānaṃ bhikkhave  
sattānaṃ evaṃ icchā uppajjati aho  
vata mayaṃ na jarādhammā assāma,**

Monks, for beings who are subject to  
old age, this wish arises:- ‘Oh! That we  
were not subject to old age!

**Na ca vata no jarā āgaccheyyā’ti  
na kho panetaṃ icchāya pattabbam  
idampi yampicchaṃ na labhati tampi  
dukkhaṃ.**

Oh! That no old age were to come upon  
us!’ But this cannot be got merely by  
wishing it this way; and for not getting  
thus, what one wishes, is suffering”.

**Vyādhidhammānaṃ bhikkhave  
sattānaṃ evaṃ icchā uppajjati, aho  
vata mayaṃ na vyādhidhammā  
assāma**

Monks, for beings who are subject to  
diseases, this wish arises:- ‘Oh! That we  
were not subject to diseases!

**Na ca vata no vyādhī āgaccheyyāti  
na kho panetaṃ icchāya pattabbam,**

Oh! That no disease were to come upon  
us!’ But this cannot be got merely by



**Idam’pi yampicchaṃ na labhati  
tampi dukkhaṃ.**

wishing in this way; and for not getting  
thus, what one wishes, is suffering.

**Maraṇadhammānaṃ bhikkhave  
sattānaṃ evaṃ icchā uppajjati,  
aho vata mayaṃ na maraṇadhammā  
assāma,**

Monks, for beings who are subjected to  
death this wish arises: ‘Oh! That we  
were not subject to death!

**Na ca vata no maraṇaṃ  
āgaccheyyā’ti, na kho panetaṃ  
icchāya pattabbaṃ, idampi  
yampicchaṃ na labhati tampi  
dukkhaṃ,**

Oh! That no death were to come upon  
us!’ But this cannot be got merely by  
wishing it this way; and for not getting  
thus, what one wishes, is suffering”.

**Sokaparidevadukkhadomanassupāyāsa  
dhammānaṃ bhikkhave  
sattānaṃ evaṃ icchā uppajjati, aho  
vata mayaṃ na sokaparidevadukkhā  
domanassupāyāsa dhammā assāma,**

Monks, for beings who are subject to  
grief, lamentation, pain, sadness and  
despair this wish arises: ‘Oh! That we  
were not subject to grief, lamentation,  
pain, anguish and despair!

**Na ca vata no sokaparidevadukkhā  
domanassupāyāsā āgaccheyyan’ti  
na kho panetaṃ icchāya pattabbaṃ,  
idampi yampicchaṃ na labhati tampi  
dukkhaṃ.**

Oh! That no grief, lamentation, pain,  
anguish and despair were to come upon  
us!’ But this cannot be got merely by  
wishing it this way; and for not getting  
thus, what one wishes is suffering.

**Katame ca bhikkhave saṅkhittena  
pañcūpādānakkhandhā dukkhā  
seyyathidaṃ,**

Now, what monks, is briefly, the five  
aggregates of clinging are suffering?  
They are, namely,

**Rūpūpādānakkhandho,  
vedanūpādānakkhandho,  
saññūpādānakkhandho,  
saṅkhārūpādānakkhandho,  
viññāṇūpādānakkhandho,**

the corporeality-aggregate of clinging, the  
feeling-aggregate of clinging,  
the perception-aggregate of clinging, the  
mental formations-aggregate of clinging,  
the consciousness-aggregate of clinging,

**Ime vuccanti bhikkhave  
saṅkhittena  
pañcūpādānakkhandhā dukkhā**

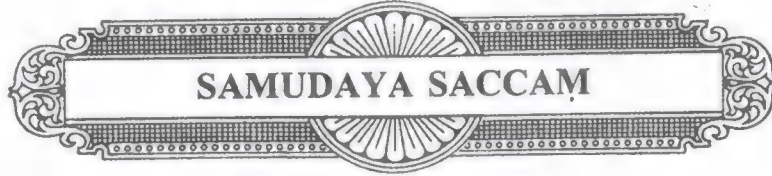
these, monks, are called  
‘Briefly, the five aggregates of  
clinging are suffering’.

**Idaṃ, vuccati bhikkhave dukkhaṃ  
ariyasaccaṃ.**

This, monks, is called the  
Noble Truth of Suffering”.

\* \* \* \* \*





CAUSE OF SUFFERING

**Katamañca bhikkhave dukkha-  
samudayaṃ ariyasaccaṃ  
yāyaṃ taṇhā, ponobhavikā  
nandirāgasahagatā tatra  
tattrābhinandinī,  
seyyathīdam,**

**Kāmatanḥā, bhavatanḥā,  
vibhavanḥā  
sā kho panesā bhikkhave taṇhā  
kattha uppajjamānā uppajjati  
kattha nivisaṃmānā nivisati**

**Yaṃ loke piyarūpaṃ sātārūpaṃ  
etthesā taṇhā uppajjamānā  
uppajjati,  
ettha nivisaṃmānā nivisati**

**Kiñca loke piyarūpaṃ sātārūpaṃ  
etthesā taṇhā uppajjamānā  
uppajjati, ettha nivisaṃmānā nivisati**

**Cakkhum loke piyarūpaṃ  
sātārūpaṃ etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisaṃmānā nivisati**

**Sotaṃ loke piyarūpaṃ sātārūpaṃ  
etthesā taṇhā uppajjamānā  
uppajjati, ettha nivisaṃmānā nivisati**

**Ghāṇaṃ loke piyarūpaṃ  
sātārūpaṃ, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisaṃmānā nivisati,**

“And, monks, what is the Noble Truth of the Cause of Suffering?

It is this craving which brings about fresh rebirth, is involved in pleasure and lust and which finds delight, ever afresh, now here and now there; namely,

the craving for sensual pleasure, craving for continued existence (and) craving for non-existence.

But, monks, where does this craving find it congenial to arise, where does it find it congenial to take roots?

Whatever delightful and pleasurable things there are in this world, therein this craving finds it congenial to arise, therein finds it congenial to take roots.

And, what are the delightful and pleasurable things in the world in which this craving finds it congenial to arise and take roots?

Eye, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Ear, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Nose, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Jivhā loke piyarūpaṃ sātārūpaṃ,  
etthesā taṇhā uppajjamānā  
uppajjati, ettha nivisaṃānā nivisati.**

Tongue, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Kāyo loke piyarūpaṃ sātārūpaṃ  
etthesā taṇhā uppajjamānā uppajjati,  
ettha nivisaṃānā nivisati.**

Body, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Mano loke piyarūpaṃ sātārūpaṃ,  
etthesā taṇhā uppajjamānā uppajjati,  
ettha nivisaṃānā nivisati,**

Mind, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Rūpā loke piyarūpaṃ sātārūpaṃ,  
etthesā taṇhā uppajjamānā  
uppajjati, ettha nivisaṃānā nivisati.**

Visible forms, in this world, are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.

**Saddā loke piyarūpaṃ sātārūpaṃ,  
etthesā taṇhā uppajjamānā  
uppajjati, ettha nivisaṃānā nivisati,**

Sounds, in this world are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.

**Gandhā loke piyarūpaṃ sātārūpaṃ,  
etthesā taṇhā uppajjamānā uppajjati,  
ettha nivisaṃānā nivisati,**

Smells, in this world, are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.

**Rasā loke piyarūpaṃ sātārūpaṃ,  
etthesā taṇhā uppajjamānā uppajjati,  
ettha nivisaṃānā nivisati,**

Tastes, in this world, are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.

**Phoṭṭhabbā loke piyarūpaṃ  
sātārūpaṃ, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisaṃānā nivisati,**

Bodily contacts, in this world, are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.

**Dhammā loke piyarūpaṃ  
sātārūpaṃ, etthesā taṇhā  
uppajjamānā uppajjati  
ettha nivisaṃānā nivisati.**

Mental-objects in this world, are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.



**Cakkhuviññāṇaṃ loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
uppañjamānā uppajjati,  
ettha nivisaṃmānā nivisati.**

Eye consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Sotaviññāṇaṃ loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
uppañjamānā uppajjati, ettha  
nivisaṃmānā nivisati.**

Ear consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Ghānaviññāṇaṃ loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
uppañjamānā uppajjati,  
ettha nivisaṃmānā nivisati.**

Nose consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Jivhāviññāṇaṃ loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
uppañjamānā uppajjati,  
ettha nivisaṃmānā nivisati.**

Tongue consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Kāyaviññāṇaṃ loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
uppañjamānā uppajjati,  
ettha nivisaṃmānā nivisati.**

Body consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Manoviññāṇaṃ loke piyarūpaṃ  
sātarūpaṃ etthesā taṇhā  
uppañjamānā uppajjati,  
ettha nivisaṃmānā nivisati.**

Mind consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Cakkhusamphasso loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
uppañjamānā uppajjati,  
ettha nivisaṃmānā nivisati.**

Visual (sense) impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Sotasamphasso loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
uppañjamānā uppajjati,  
ettha nivisaṃmānā nivisati.**

Hearing impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Ghānasamphasso loke piyarūpaṃ,  
sātarūpaṃ, etthesā taṇhā  
uppañjamānā uppajjati,  
ettha nivisaṃmānā nivisati.**

Smelling impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.



**Jivhāsamphasso loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
uppañjamānā uppañjati,  
ettha nivisaṃānā nivisati.**

Tasting impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Kāyasamphasso loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
uppañjamānā uppañjati,  
ettha nivisaṃānā nivisati.**

Bodily contact (tactile) impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Manosamphasso loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
uppañjamānā uppañjati,  
ettha nivisaṃānā nivisati.**

Mental impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Cakkhusamphassajā vedanā loke  
piyarūpaṃ sātarūpaṃ,  
etthesā taṇhā uppañjamānā uppañjati,  
ettha nivisaṃānā nivisati.**

Feeling born of the visual impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Sotasamphassajā vedanā loke  
piyarūpaṃ sātarūpaṃ, etthesā taṇhā  
uppañjamānā uppañjati,  
ettha nivisaṃānā nivisati.**

Feeling born of the hearing impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Ghānasamphassajā vedanā loke  
piyarūpaṃ sātarūpaṃ, etthesā  
taṇhā uppañjamānā uppañjati,  
ettha nivisaṃānā  
nivisati.**

Feeling born of the smelling impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Jivhāsamphassajā vedanā loke  
piyarūpaṃ sātarūpaṃ,  
etthesā taṇhā uppañjamānā  
uppañjati, ettha nivisaṃānā nivisati.**

Feeling born of the tasting impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Kāyasamphassajā vedanā loke  
piyarūpaṃ sātarūpaṃ,  
etthesā taṇhā uppañjamānā  
uppañjati, ettha nivisaṃānā  
nivisati.**

Feeling born of the bodily contact (tactile) impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Manosamphassajā vedanā loke  
piyarūpaṃ sātarūpaṃ,**

Feeling born of the mental impression, in this world, is the delightful and

etthesā taṇhā uppajjamānā  
uppajjati, ettha nivisaṃmānā  
nivisati.

pleasurable thing. Herein, this craving  
finds it congenial to arise and to take  
roots

Rūpasāññā loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisaṃmānā nivisati,

Perception of visible-form in this  
world, is the delightful and pleasurable  
thing. Herein, this craving finds it con-  
genial to arise and to take roots.

Saddasaññā loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisaṃmānā nivisati.

Perception of sound, in this world, is  
the delightful and pleasurable thing.  
Herein, this craving finds it congenial  
to arise and to take roots.

Gandhasaññā loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisaṃmānā nivisati.

Perception of smell, in this world, is the  
delightful and pleasurable thing.  
Herein, this craving finds it congenial  
to arise and to take roots.

Rasasaññā loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisaṃmānā nivisati.

Perception of taste, in this world, is the  
delightful and pleasurable thing.  
Herein, this craving finds it congenial  
to arise and to take roots.

Phoṭṭhabbasaññā loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisaṃmānā nivisati.

Perception of bodily contact, in this  
world, is the delightful and pleasurable  
thing. Herein, this craving finds it con-  
genial to arise and to take roots.

Dhammasaññā loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisaṃmānā nivisati.

Perception of mental-objects, in this  
world, is the delightful and pleasurable  
thing. Herein, this craving finds it con-  
genial to arise and to take roots.

Rūpasāñcetanā loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisaṃmānā nivisati.

Volition for visible form, in this world,  
is the delightful and pleasurable thing.  
Herein, this craving finds it congenial  
to arise and to take roots.

Saddasañcetanā loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisaṃmānā nivisati.

Volition for sound, in this world, is the  
delightful and pleasurable thing. Herein,  
this craving finds it congenial  
to arise and to take roots.



**Gandhasaṅcetanā loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisaṃānā nivisati.**

Volition for smell, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Rasasaṅcetanā loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisaṃānā nivisati.**

Volition for taste, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Phoṭṭhabbasaṅcetanā loke  
piyarūpaṃ sātarūpaṃ,  
etthesā taṇhā uppajjamānā  
uppajjati, ettha nivisaṃānā nivisati.**

Volition for bodily contact, in this world is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Dhammasaṅcetanā loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisaṃānā nivisati.**

Volition for mental objects, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Rūpataṇhā loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisaṃānā nivisati.**

Craving for visible forms, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Saddataṇhā loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisaṃānā nivisati.**

Craving for sound, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Gandhataṇhā loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisaṃānā nivisati.**

Craving for smell, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Rasataṇhā loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisaṃānā nivisati.**

Craving for taste, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Phoṭṭhabbataṇhā loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisaṃānā nivisati.**

Craving for bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Dhammatanḥā loke piyarūpaṃ  
sātarūpaṃ, etthesā tanhā  
uppajjamānā uppajjati,  
ettha nivisaṃānā nivisati.**

Craving for mental-objects, in this world is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Rūpavitakko loke piyarūpaṃ  
sātarūpaṃ, etthesā tanhā  
uppajjamānā uppajjati,  
ettha nivisaṃānā nivisati.**

Thought conception of visible form, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Saddavitakko loke piyarūpaṃ  
sātarūpaṃ, etthesā tanhā  
uppajjamānā uppajjati,  
ettha nivisaṃānā nivisati.**

Thought conception of sound, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Gandhavitakko loke piyarūpaṃ  
sātarūpaṃ, etthesā tanhā  
uppajjamānā uppajjati,  
ettha nivisaṃānā nivisati.**

Thought conception of smell, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Rasavitakko loke piyarūpaṃ  
sātarūpaṃ, etthesā tanhā  
uppajjamānā uppajjati,  
ettha nivisaṃānā nivisati.**

Thought conception of taste, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Phoṭṭhabbavitakko loke piyarūpaṃ  
sātarūpaṃ, etthesā tanhā  
uppajjamānā uppajjati,  
ettha nivisaṃānā nivisati.**

Thought conception of bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Dhammavitakko loke piyarūpaṃ  
sātarūpaṃ, etthesā tanhā  
uppajjamānā uppajjati,  
ettha nivisaṃānā nivisati.**

Thought conception of mental objects, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Rūpavicāro loke piyarūpaṃ  
sātarūpaṃ, etthesā tanhā  
uppajjamānā uppajjati,  
ettha nivisaṃānā nivisati.**

Pondering of visible forms, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Saddavicāro loke piyarūpaṃ  
sātarūpaṃ, etthesā tanhā  
uppajjamānā uppajjati,  
ettha nivisaṃānā nivisati.**

Pondering of sound, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.



Gandhavicāro loka piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisaṃmānā nivisati.

Pondering of smell, in this world, is the  
delightful and pleasurable thing. Herein,  
this craving finds it congenial to arise  
and to take roots.

Rasavicāro loka piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisaṃmānā nivisati.

Pondering of taste, in this world, is the  
delightful and pleasurable thing. Herein,  
this craving finds it congenial to arise  
and to take roots.

Phoṭṭhabbavicāro loka piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisaṃmānā nivisati.

Pondering of bodily contact, in this  
world, is the delightful and pleasurable  
thing. Herein, this craving finds it con-  
genial to arise and to take roots.

Dhammavicāro loka piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
uppajjamānā uppajjati,  
ettha nivisaṃmānā nivisati.

Pondering of mental objects, in this  
world, is the delightful and pleasurable  
thing. Herein, this craving finds it con-  
genial to arise and to take roots.

Idaṃ vuccati bhikkhave  
dukkhasamudayaṃ ariyasaccaṃ.

This, monks, is called the Noble Truth  
of the Cause of Suffering”.



### CESSATION OF SUFFERING

Katamañca bhikkhave  
dukkhanirodhaṃ ariyasaccaṃ?  
yo tassāyeva taṇhāya  
asesavirāgaṇiroduho cāgo  
paṇinissaggo mutti anālayo.

“And, monks, what is the Noble Truth of  
the Cessation of Suffering?”

It is the total fading away and Cessation  
of this very craving, its abandoning and  
forsaking, the Liberation and Detach-  
ment from it.

Sā kho paṇesā bhikkhave taṇhā  
kattha pahīyamānā pahīyati?  
kattha nirujjhamānā nirujjhati?

But, where is this craving effectively  
abandoned? Where is it made extinct?

Yaṃ loka piyarūpaṃ sātarūpaṃ  
etthesā taṇhā pahīyamānā pahīyati,  
ettha nirujjhamānā  
nirujjhati.

Whatever delightful and pleasurable  
things there are in this world, herein,  
this craving is effectively abandoned and  
made extinct.



**Kiñca loke piyarūpaṃ sātārūpaṃ?  
etthesā taṇhā pahīyamānā pahīyati,  
ettha nirujjhamānā  
nirujjhati.**

And what is the delightful and pleasurable thing in this world, in which this craving is effectively abandoned and made extinct?

**Cakkhum loke piyarūpaṃ  
sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati,  
ettha nirujjhamānā nirujjhati.**

Eye, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Sotaṃ loke piyarūpaṃ sātārūpaṃ,  
etthesā taṇhā pahīyamānā  
pahīyati, ettha nirujjhamānā  
nirujjhati.**

Ear, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Ghānaṃ loke piyarūpaṃ  
sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati,  
ettha nirujjhamānā nirujjhati.**

Nose, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Jivhā loke piyarūpaṃ sātārūpaṃ,  
etthesā taṇhā pahīyamānā  
pahīyati, ettha nirujjhamānā  
nirujjhati.**

Tongue, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Kāyo loke piyarūpaṃ sātārūpaṃ,  
etthesā taṇhā pahīyamānā  
pahīyati, ettha nirujjhamānā  
nirujjhati.**

Body, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Mano loke piyarūpaṃ sātārūpaṃ,  
etthesā taṇhā pahīyamānā  
pahīyati, ettha nirujjhamānā  
nirujjhati.**

Mind, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Rūpā loke piyarūpaṃ sātārūpaṃ,  
etthesā taṇhā pahīyamānā  
pahīyati, ettha nirujjhamānā  
nirujjhati.**

Visible forms, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.

**Saddā loke piyarūpaṃ sātārūpaṃ,  
etthesā taṇhā pahīyamānā  
pahīyati, ettha nirujjhamānā  
nirujjhati.**

Sounds, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.

**Gandhā loke piyarūpaṃ sātārūpaṃ,  
etthesā taṇhā pahīyamānā  
pahīyati, ettha nirujjhamānā  
nirujjhati.**

Smells, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.

**Rasā loke piyarūpaṃ sātārūpaṃ,  
etthesā taṇhā pahīyamānā  
pahīyati, ettha nirujjhamānā  
nirujjhati.**

Tastes, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.

**Phoṭṭhabbā loke piyarūpaṃ  
sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Bodily contacts, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.

**Dhammā loke piyarūpaṃ  
sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Mental-objects, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.

**Cakkhuviññāṇaṃ loke piyarūpaṃ  
sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Eye consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Sotaviññāṇaṃ loke piyarūpaṃ  
sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Ear consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Ghānaviññāṇaṃ loke piyarūpaṃ  
sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Nose consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Jivhāviññāṇaṃ loke piyarūpaṃ  
sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Tongue consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Kāyaviññāṇaṃ loke piyarūpaṃ  
sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Body consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Manoviññāṇaṃ loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.

Mind consciousness, in this world, is  
the delightful and pleasurable thing.  
Herein, this craving is effectively  
abandoned and made extinct.

Cakkhusamphasso loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.

Visual (sense) impression, in this world,  
is the delightful and pleasurable thing.  
Herein, this craving is effectively  
abandoned and made extinct.

Sotasamphasso loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.

Hearing impression, in this world, is the  
delightful and pleasurable thing. Herein,  
this craving is effectively  
abandoned and made extinct.

Ghānasamphasso loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.

Smelling impression, in this world, is  
the delightful and pleasurable thing.  
Herein, this craving is effectively  
abandoned and made extinct.

Jivhāsamphasso loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.

Tasting impressions, in this world, is the  
delightful and pleasurable thing.  
Herein, this craving is effectively  
abandoned and made extinct.

Kāyasamphasso loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.

Bodily contact (tactile) impression, in  
this world, is the delightful and pleasurable  
thing. Herein, this craving is  
effectively abandoned and made extinct.

Manosamphasso loke piyarūpaṃ,  
sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.

Mental impression, in this world, is the  
delightful and pleasurable thing.  
Herein, this craving is effectively  
abandoned and made extinct.

Cakkhusamphassajā vedanā loke  
piyarūpaṃ, sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.

Feeling born of the visual impression, in  
this world, is the delightful and pleasurable  
thing. Herein, this craving is  
effectively abandoned and made extinct.

Sotasamphassajā vedanā loke  
piyarūpaṃ sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.

Feeling born of the hearing impression,  
in this world, is the delightful and pleasurable  
thing. Herein, this craving is  
effectively abandoned and made extinct.





Ghānasamphassajā vedanā loke  
piyarūpaṃ sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.

Feeling born of the smelling impres-  
sion, in this world, is the delightful and  
pleasurable thing. Herein, this craving is  
effectively abandoned and made extinct.

Jivhāsamphassajā vedanā loke  
piyarūpaṃ sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.

Feeling born of tasting impression, in  
this world, is the delightful and pleasur-  
able thing. Herein, this craving is effec-  
tively abandoned and made extinct.

Kāyasamphassajā vedanā loke  
piyarūpaṃ sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.

Feeling born of the tactile impression,  
in this world, is the delightful and plea-  
surable thing. Herein, this craving is  
effectively abandoned and made extinct.

Manosamphassajā vedanā loke  
piyarūpaṃ sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.

Feeling born of the mental impression,  
in this world, is the delightful and  
pleasurable thing. Herein, this craving is  
effectively abandoned and made extinct.

Rūpasaññā loke piyarūpaṃ  
sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.

Perception of visible form, in this  
world, is the delightful and pleasurable  
thing. Herein, this craving is effectively  
abandoned and made extinct.

Saddasaññā loke piyarūpaṃ  
sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.

Perception of sound, in this world, is  
the delightful and pleasurable thing.  
Herein, this craving is effectively  
abandoned and made extinct.

Gandhasaññā loke piyarūpaṃ  
sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.

Perception of smell, in this world, is the  
delightful and pleasurable thing.  
Herein, this craving is effectively  
abandoned and made extinct.

Rasasaññā loke piyarūpaṃ  
sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.

Perception of taste, in this world, is the  
delightful and pleasurable thing.  
Herein, this craving is effectively  
abandoned and made extinct.

Phoṭṭhabbasaññā loke piyarūpaṃ  
sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.

Perception of bodily contact, in this  
world, is the delightful and pleasurable  
thing. Herein, this craving is effectively  
abandoned and made extinct.



**Dhammasaññā loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Perception of mental-objects, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.”

**Rūpasañcetanā loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Volition for visible form, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Saddasañcetanā loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Volition for sound, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Gandhasañcetanā loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Volition for smell, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Rasasañcetanā loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Volition for taste, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Phoṭṭhabbasañcetanā loke  
piyarūpaṃ sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati,  
ettha nirujjhamānā nirujjhati.**

Volition for bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Dhammasañcetanā loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Volition for mental-objects, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Rūpatañhā loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Craving for visible form, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Saddatañhā loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Craving for sound, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.



**Gandhatanā loka piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Craving for smell, in this world, is the  
delightful and pleasurable thing. Herein,  
this craving is effectively abandoned  
and made extinct.

**Rasatanhā loka piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Craving for taste, in this world, is the  
delightful and pleasurable thing.  
Herein, this craving is effectively  
abandoned and made extinct.

**Phoṭṭhabbatanā loka piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Craving for bodily contact, in this world,  
is the delightful and pleasurable thing.  
Herein, this craving is effectively  
abandoned and made extinct.

**Dhammatanā loka piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Craving for mental-objects, in this  
world, is the delightful and pleasurable  
thing. Herein, this craving is effectively  
abandoned and made extinct.

**Rūpavitakko loka piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Thought conception of visible form, in  
this world, is the delightful and  
pleasurable thing. Herein, this craving is  
effectively abandoned and made extinct.

**Saddavitakko loka piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Thought conception of sound, in this  
world, is the delightful and pleasurable  
thing. Herein, this craving is effectively  
abandoned and made extinct.

**Gandhavitakko loka piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Thought conception of smell, in this  
world, is the delightful and pleasurable  
thing. Herein, this craving is effectively  
abandoned and made extinct.

**Rasavitakko loka piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Thought conception of taste, in this  
world, is the delightful and pleasurable  
thing. Herein, this craving is effectively  
abandoned and made extinct.

**Phoṭṭhabbavitakko loka piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Thought conception of bodily contact,  
in this world, is the delightful and  
pleasurable thing. Herein, this craving is  
effectively abandoned and made extinct.



**Dhammavitakko loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Thought conception of mental-objects, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Rūpavicāro loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

“Pondering of visible form, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Saddavicāro loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati. ,**

Pondering of sound, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Gandhavicāro loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Pondering of smell, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Rasavicāro loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Pondering of taste, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Phoṭṭhabbavicāro loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Pondering of bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Dhammavicāro loke piyarūpaṃ  
sātarūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha  
nirujjhamānā nirujjhati.**

Pondering of mental-objects, in this world is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Idaṃ vuccati bhikkhave  
dukkhanirodhaṃ ariyasaccaṃ.**

This, monks, is called the Noble Truth of the Cessation of Suffering”.





THE NOBLE EIGHTFOLD PATH

**Katamañ ca bhikkhave  
dukkhanirodhagāminīpaṭipadā  
ariyasaccam?**

“And, monks, what is the Noble Truth of  
the Path leading to the Cessation of  
Suffering?”

**Ayam’eva ariyo aṭṭhaṅgiko maggo  
seyyathīdam?**

It is this very Noble Eightfold Path,  
namely, Right Understanding, Right  
Thought, Right Speech, Right Action,  
Right Livelihood, Right Effort,  
Right Mindfulness, Right  
Concentration.

**Sammā diṭṭhi, Sammā saṅkappo  
Sammā vācā, Sammā kammanto  
Sammā ājīvo, Sammā vāyāmo  
Sammā sati, Sammā samādhi.**

**Katamā ca bhikkhave Sammā diṭṭhi?  
yaṃ kho bhikkhave dukkhe ñāṇaṃ  
dukkhasamudaye ñāṇaṃ  
dukkhanirodhe ñāṇaṃ  
dukkhanirodhagāminīyā paṭipadāya  
ñāṇaṃ, ayaṃ vuccati bhikkhave  
Sammā diṭṭhi,**

And, monks, what is Right  
Understanding?

Monks, it is the insight into the (univer-  
sality of) suffering, insight into the Cause  
of Suffering, insight into the Cessation of  
Suffering, insight into the Path leading to  
the Cessation of Suffering: This, monks,  
is called Right Understanding”.

**Katamo ca bhikkhave Sammā  
saṅkappo**

And, monks, what is Right Thought?

**Nekkhamma saṅkappo  
avyāpāda saṅkappo  
avihimsā saṅkappo, ayaṃ vuccati  
bhikkhave Sammā saṅkappo**

The thought free from sensuality,  
thought free from ill-will,  
thought free from cruelty: this, monks,  
is called Right Thought.

**Katamā ca bhikkhave Sammā vācā?**

And, monks, what is Right Speech?

**Musāvādā veramaṇī  
pisunā vācā veramaṇī  
pharusā vācā veramaṇī  
samphappalāpā veramaṇī  
ayaṃ vuccati bhikkhave Sammā vācā.**

Abstaining from lying,  
abstaining from slandering,  
abstaining from harsh words,  
abstaining from gossiping  
This, monks, is called Right Speech.

**Katamo ca bhikkhave  
Sammā kammanto?**

And, monks, what is  
Right Action?

Pāṇātipātā veramaṇī  
adinnādānā veramaṇī  
kāmesu micchācārā veramaṇī, ayaṃ  
vuccati bhikkhave Sammā kammanto

Abstaining from killing,  
Abstaining from stealing,  
Abstaining from sexual misconduct:  
This, monks, is called Right Action.

Katamo ca bhikkhave Sammā ājīvo?

And, monks, what is Right Livelihood?

Idha bhikkhave ariyasāvako  
micchā ājīvaṃ pahāya, sammā  
ājīvena jivikaṃ kappeti, ayaṃ vuccati  
bhikkhave Sammā ājīvo,

Herein, monks, a noble disciple, having  
abandoned wrong livelihood, ekes out  
his livelihood by right way of living:  
This, monks, is called Right Livelihood.

Katamo ca bhikkhave Sammā  
vāyāmo?

And, monks, what is Right Effort?

Idha bhikkhave bhikkhu  
anuppannānaṃ pāpakānaṃ  
akusalānaṃ dhammānaṃ  
anuppādāya, chandaṃ janeti  
vāyamati viriyaṃ ārabhati,  
cittaṃ paggaṇhāti padahati

Herein, monks, a monk applies his will for  
the non-arising of wrong, unwholesome  
states which have not yet arisen, he puts  
forth effort, stirs up his energy,  
bends his mind to it and strives:

Uppannānaṃ pāpakānaṃ  
akusalānaṃ dhammānaṃ pahānāya  
chandaṃ janeti vāyamati  
viriyaṃ ārabhati,  
cittaṃ paggaṇhāti padahati

he applies his will to maintain  
the overcoming of wrong, unwholesome  
states which have already arisen,  
he puts forth effort, stirs up his energy,  
bends his mind to it and strives:

Anuppannānaṃ kusalānaṃ  
dhammanāṃ uppādāya chandaṃ  
janeti vāyamati viriyaṃ ārabhati,  
cittaṃ paggaṇhāti padahati,

he applies his will for the arising  
of wholesome states which have not yet  
arisen, he puts forth effort, stirs up his  
energy, bends his mind to it and strives:

Uppannānaṃ kusalānaṃ  
dhammānaṃ ṭhitiyā  
asammosāya bhiyyobhāvāya  
vepullāya bhāvanāya pāripūriyā,  
chandaṃ janeti vāyamati viriyaṃ  
ārabhati cittaṃ paggaṇhāti padahati,

he applies his will for maintaining  
the wholesome states which have already  
arisen and for not neglecting them, but  
for bringing about the fulfilment of the  
growth, maturity and perfection of this  
state, he puts forth effort, stirs up his  
energy, bends his mind to it and strives:

Ayaṃ vuccati bhikkhave  
Sammā vāyāmo.

This, monks, is called Right Effort.



Katamā ca bhikkhave Sammā sati?  
Idha bhikkhave bhikkhu kāye  
kāyānupassī viharati ātāpī  
sampajāno satimā  
vineyya loke  
abhijjhādomanassam.

And, monks, what is Right Mindfulness?  
Herein, monks, a monk lives practising  
body-contemplation in the body, (re-  
maining) ardent, clearly comprehending  
and mindful, having outgrown covetous-  
ness for and anguish about the world;

Vedanāsu vedanānupassī viharati  
ātāpī sampajāno satimā  
vineyya loke  
abhijjhādomanassam.

he lives practising feeling-contempla-  
tion in feelings, ardent, clearly  
comprehending and mindful, having  
outgrown covetousness for and anguish  
about the world;

Citte cittānupassī viharati  
ātāpī sampajāno satimā  
vineyya loke  
abhijjhādomanassam

he lives practising mind-contemplation  
in mind, ardent, clearly comprehending  
and mindful, having outgrown covetous-  
ness for and anguish about the world;

Dhammesu dhammānupassī viharati  
ātāpī sampajāno satimā  
vineyya loke  
abhijjhādomanassam  
ayaṃ vuccati bhikkhave Sammā sati.

he lives practising mental-object con-  
templation in mental-objects, ardent,  
clearly comprehending and mindful,  
having outgrown covetousness for and  
anguish about the world; This, monks, is  
called Right Mindfulness.

Katamo ca bhikkhave Sammā  
samādhi?

And, monks, what is Right Meditative  
Concentration?

Idha bhikkhave bhikkhu  
viviceva kāmehi vivicca  
akusalehi dhammehi  
savitakkaṃ savicāraṃ  
vivekaṃ pītisukhaṃ  
paṭhamajjhānaṃ upasampajja  
viharati

Herein, monks, a monk being detached  
from sensual objects and detached from  
unwholesome things, enters into the  
first stage of ecstatic absorption which  
is born of detachment and accompanied  
by initial and sustained thoughts and  
imbued with rapture & joy.

Vitakka vicārānaṃ vūpasamā  
ajjhataṃ sampasādanam  
cetaso ekodibhāvaṃ  
avitakkaṃ avicāraṃ  
samādhijaṃ pītisukhaṃ  
dutiyaajjhānaṃ upasampajja  
viharati.

Upon the subsiding of both initial and  
sustained thoughts, having gained inner  
tranquility and the unification of mind he  
enters into the second stage of absorption  
which is free from initial and sustained  
thoughts and is born of ecstatic concen-  
tration and imbued with rapture and joy.

Pītiyā ca virāgā upekkhako ca  
viharati sato ca sampajāno,  
sukhañca kāyena paṭisaṃvedeti.  
yantaṃ ariyā ācikkhanti  
upekkhako satimā  
sukhavihārī'ti.  
tatiyajjhānaṃ upasampajja  
viharati,

Sukhassa ca pahānā dukkhassa ca  
pahānā, pubbeva somanassa  
domanassānaṃ atthaṅgamā  
adukkhamasukhaṃ  
upekkhā satipārisuddhiṃ  
catutthajjhānaṃ upasampajja  
viharati.

Ayaṃ vuccati bhikkhave  
Sammā Samādhi.

Idaṃ vuccati bhikkhave  
dukkhanirodhagāminī paṭipadā  
ariyasaccaṃ.

Iti ajjhattaṃ vā dhammesu  
dhammānupassī viharati,

Bahiddhā vā dhammesu  
dhammānupassī viharati,

Ajjhattabahiddhā vā dhammesu  
dhammānupassī viharati,

Samudayadhammānupassī vā  
dhammesu viharati,

Vayadhammānupassī vā  
dhammesu viharati,

Samudayavayadhammānupassī vā  
dhammesu  
viharati,

On fading away of rapture, he now  
dwells in equanimity, fully mindful and  
clearly comprehending, and he  
experiences in his person that bliss of  
which the Noble One says, 'Happy,  
indeed, is he who dwells equanimous  
and mindful', and thus enters into the  
third stage of ecstatic absorption.

After abandoning both pleasure and pain,  
and through the disappearance already of  
both joy and anguish,  
he now enters into the forth stage of  
ecstatic absorption, a state which is  
beyond pleasure and pain, and purified  
entirely by equanimity and mindfulness:

This, monks, is called Right  
Concentration.

Monks, this is called, the Noble Truth of  
the Path leading to the Cessation of  
Suffering.

Thus, he lives practising, internally,  
mental-object-contemplation in  
mental-objects;

or practising externally mental-object-  
contemplation in mental-objects;

or practising, internally and externally,  
mental-object-contemplation in mental-  
objects;

or he lives contemplating the arising of  
phenomena in the mental-objects;

he lives contemplating the passing away  
of phenomena in the mental-objects;

or he lives contemplating the arising and  
passing away of phenomena in the  
mental-objects.

Atthi dhammā'ti vā panassa sati  
paccupaṭṭhitā hoti,

Or the mindfulness that 'There is only  
this, the mental-object' is now clearly  
established in him

Yāvadeva ñāṇamattāya  
patissatimattāya anissito ca  
viharati na ca kiñci  
loke upādiyati,

just enough for knowledge into reality  
(insight) and just enough for mindful-  
ness, and he remains completely de-  
tached, clinging to nothing in the world.

Evam'pi kho bhikkhave bhikkhu  
dhammesu dhammānupassī  
viharati  
catusu ariyasaccesu.

Monks, thus, indeed, a monk lives  
practising mental-object-contemplation  
in mental-objects the Four Noble  
Truths."



### CONCLUSION OF THE DISCOURSE

Yo hi koci bhikkhave  
ime cattāro satipaṭṭhāne  
evaṃ bhāveyya satta vassāni

"Indeed, whoever, monks, should prac-  
tise these Four Establishment of  
Mindfulness in this way for seven years,

Tassa dvinnam phalānam  
aññataram phalam paṭikaṅkham  
ditṭhe'va dhamme aññā  
sati vā upādisese anāgāmitā,

may expect one of two results: either  
Arahantship in this life or, if there  
should be some substrate left, the state  
of Non-Returner.

Titṭhantu bhikkhave satta vassāni,  
Yo hi koci bhikkhave  
ime cattāro satipaṭṭhāne  
evaṃ bhāveyya cha vassāni,

Monks, let alone seven years!  
Indeed, whoever, monks, should practise  
these Four Establishment of  
Mindfulness in this way for six years

Tassa dvinnam phalānam  
aññataram phalam paṭikaṅkham  
ditṭheva dhamme aññā  
sati vā upādisese anāgāmitā.

may expect one of two results:  
either Arahantship in this life or,  
if there should be some substrate left,  
the state of Non-Returner.

Titṭhantu bhikkhave cha vassāni,  
yo hi koci bhikkhave  
ime cattāro satipaṭṭhāne  
evaṃ bhāveyya  
pañca vassāni,

Monks, let alone six years!  
Indeed, whoever, monks,  
should practise the Four-fold Establish-  
ment of Mindfulness in this way for  
five years.



Tassa dvinnam phalanam  
aññataram phalam pāṭikaṅkham,  
diṭṭheva dhamme aññā  
sati vā upadisese anāgāmitā.

May expect one of two results: either  
Arahantship in this life or, if there  
should be some substrate left,  
the state of Non-Returner.

Tiṭṭhantu bhikkhave pañca vassāni,

Monks, let alone five years!

Yo hi koci bhikkhave  
ime cattāro satipaṭṭhāne  
evam bhāveyya cattāri vassāni,

Indeed, whoever, monks, should practise  
the Four-fold Establishment of Mindful-  
ness in this way for four years.

Tassa dvinnam phalanam  
aññataram phalam pāṭikaṅkham  
diṭṭheva dhamme aññā  
sati vā upadisese anāgāmitā.

May expect one of two results:  
either Arahantship in this life or,  
if there should be some substrate  
left, the state of Non-Returner.

Tiṭṭhantu bhikkhave cattāri vassāni,

Monks, let alone four years!

Yo hi koci bhikkhave  
ime cattāro satipaṭṭhāne  
evam bhāveyya  
tīni vassāni,

Indeed, whoever, monks,  
should practise the Four - fold Estab-  
lishment of Mindfulness in this way  
for three years.

Tassa dvinnam phalanam

May expect one of two results:

Aññataram phalam pāṭikaṅkham  
diṭṭheva dhamme aññā  
sati vā upadisese anāgāmitā.

either Arahantship in this life or,  
if there should be some substrate  
left, the state of Non-Returner.

Tiṭṭhantu bhikkhave tīni vassāni,

Monks, let alone three years!

Yo hi koci bhikkhave  
ime cattāro satipaṭṭhāne  
evam bhāveyya dve vassāni,

Indeed, whoever, monks, should practise  
the Four-fold Establishment of  
Mindfulness in this way for two years,

Tassa dvinnam phalanam  
aññataram phalam pāṭikaṅkham  
diṭṭhevā dhamme aññā  
sati vā upadisese anāgāmitā.

may expect one of two results:  
either Arahantship in this life or,  
if there should be some substrate  
left, the state of Non-Returner.

Tiṭṭhantu bhikkhave dve vassāni,

Monks, let alone two years!

Yo hi koci bhikkhave ime cattāro  
satipaṭṭhāne evam bhāveyya

Indeed, whoever, monks, should practise  
the Four-fold Establishment of

ekam vassam.

Mindfulness in this way for one year,

Tassa dvinnam phalanam  
aññataram phalam pāṭikaṅkham  
dittheva dhamme aññā  
sati vā upādisese anāgāmitā.

may expect one of two results:  
either Arahantship in this life or,  
if there should be some substrate left,  
the state of Non-Returner.

Titthantu bhikkhave ekam vassam.  
yo hi koci bhikkhave  
ime cattāro satipatthāne  
evam bhāveyya satta māsāni,

Monks, let alone one year!  
Indeed, whoever, monks, should practise  
the Four-fold Establishment of Mindful-  
ness in this way for seven months,

Tassa dvinnam phalanam  
aññataram phalam pāṭikaṅkham  
dittheva dhamme aññā  
sati vā upādisese anāgāmitā,

may expect one of two results:  
either Arahantship in this life or,  
if there should be some substrate left,  
the state of Non-Returner.

Titthantu bhikkhave satta māsāni,

Monks, let alone seven months!

Yo hi koci bhikkhave  
ime cattāro satipatthāne  
evam bhāveyya cha māsāni,

Indeed, whoever, monks, should practise  
the Four-fold Establishment of Mindful-  
ness in this way for six months,

Tassa dvinnam phalanam  
aññataram phalam pāṭikaṅkham  
dittheva dhamme aññā  
sati vā upādisese anāgāmitā,

may expect one of two results:  
either Arahantship in this life or, if there  
should be some substrate left, the state  
of Non-Returner.

Titthantu bhikkhave cha māsāni,

Monks, let alone six months!

Yo hi koci bhikkhave  
ime cattāro satipatthāne,  
evam bhāveyya pañca māsāni,

Indeed, whoever, monks, should practise  
the Four-fold Establishment of Mindful-  
ness in this way for five months,

Tassa dvinnam phalanam  
aññataram phalam pāṭikaṅkham  
dittheva dhamme aññā  
sati vā upādisese anāgāmitā,

may expect one of two results:  
either Arahantship in this life or,  
if there should be some substrate left,  
the state of Non-Returner.

Titthantu bhikkhave pañca māsāni,

Monks, let alone five months!

Yo hi koci bhikkhave, ime cattāro  
satipatthāne evam bhāveyya  
cattāri māsāni,

Indeed, whoever, monks, should practise  
the Four-fold Establishment of Mindful-  
ness in this way for four months,

Tassa dvinnam phalanam  
aññataram phalam paṭikaṅkham  
diṭṭheva dhamme aññā  
sati vā upādisese anāgāmitā,

may expect one of two results: either  
Arahantship in this life or,  
if there should be some substrate left,  
the state of Non-Returner.

Tiṭṭhantu bhikkhave cattāri māsani,

Monks, let alone four months!

Yo hi koci bhikkhave  
ime cattāro satipaṭṭhāne,  
evam bhāveyya  
tīni māsāni

Indeed, whoever, monks,  
should practise the Four-fold Establish-  
ment of Mindfulness in this way  
for three months,

Tassa dvinnam phalanam  
aññataram phalam paṭikaṅkham  
diṭṭheva dhamme aññā  
sati vā upādisese anāgāmitā,

may expect one of two results:  
either Arahantship in this life or,  
if there should be some substrate left,  
the state of Non-Returner.

Tiṭṭhantu bhikkhave tīni māsāni

Monks, let alone three months!

Yo hi koci bhikkhave  
ime cattāro satipaṭṭhāne,  
evam bhāveyya dve māsāni,

Indeed, whoever, monks, should practise  
the Four-fold Establishment of Mindful-  
ness in this way for two months,

Tassa dvinnam phalanam  
aññataram phalam paṭikaṅkham  
diṭṭheva dhamme aññā  
sati vā upādisese anāgāmitā,

may expect one of two results:  
either Arahantship in this life or,  
if there should be some substrate left,  
the state of Non-Returner.

Tiṭṭhantu bhikkhave dve māsāni

Monks, let alone two months!

Yo hi koci bhikkhave  
ime cattāro satipaṭṭhāne  
evam bhāveyya ekam māsam

“Indeed, whoever, monks, should prac-  
tise the Four-fold Establishment of  
Mindfulness in this way for one month,

Tassa dvinnam phalanam  
aññataram phalam paṭikaṅkham  
diṭṭheva dhamme aññā  
sati vā upādisese anāgāmitā,

may expect one of two results:  
either Arahantship in this life or,  
if there should be some substrate left,  
the state of Non-Returner”.

Tiṭṭhantu bhikkhave māso

Monks, let alone one month!

Yo hi koci bhikkhave ime cattāro  
satipaṭṭhāne evam bhāveyya,  
addhamāsam,

“Indeed, whoever, monks, should precati-  
se the Four-fold Establishment of Min-  
dfulness in this way for half a month,



Tassa dvinnam phalaṇam  
aññataram phalam pāṭikaṅkham  
diṭṭheva dhamme aññā  
sati vā upādisese anāgāmitā.

may expect one of two results:  
either Arahantship in this life or,  
if there should be some substrate left,  
the state of Non-Returner”.

Tiṭṭhantu bhikkhave addhamāso,

Monks, let alone half a month!

Yo hi koci bhikkhave  
ime cattāro satipaṭṭhāne  
evam bhāveyya, sattāham

“Indeed, whoever, monks, should prac-  
tise the Four-fold Four Establishment of  
Mindfulness in this way for seven days,

Tassa dvinnam phalaṇam  
aññataram phalam pāṭikaṅkham  
diṭṭheva dhamme aññā  
sati vā upādisese anāgāmitā

may expect one of two results:  
either Arahantship in this life or,  
if there should be some substrate left,  
the state of Non-Returner.

Ekāyano ayam bhikkhave maggo,

Monks, this is The Only Way,

Sattānam visuddhiyā  
sokapariddavānam samatikkamāya,  
dukkhadomanassānam atthaṅgamāya,

for the purification of beings, for the over-  
coming of grief and lamentation, for the  
disappearance of pain and sadness,

Ñāyassa adhigamāya,  
nibbānassa sacchikiriyāya, yadidaṃ  
cattāro satipaṭṭhānā’ti.

for the gaining of the Right Method for  
the realization of Nibbana, namely, the  
Four-fold Establishment of Mindfulness

Iti yantaṃ vuttaṃ idam’etaṃ paṭicca  
vuttan’ti.

and it is for this reason that it was said.”

Idam’avoca bhagavā  
attamanā te bhikkhu  
bhagavato bhāsitaṃ abhinandun’ti

Thus the Lord spoke,  
and the monks rejoiced  
and were delighted at His words.

Sādhū! Sādhū! Sādhū!

*Well spoken! Well spoken! Well spoken!*

**Etena sacca vajjena sotthi te hotu sabbadā**

*By the power of this truth, may the  
blessing be with you.*







## THE AUTHOR

VEN. WERAGODA SARADA MAHA THERO



Today's world is all agog with excitement to greet the year 2000 - the long-awaited harbinger of the 21<sup>st</sup> century and the third millennium. Meantime, at its subdued and tranquil pace the Buddhist era is moving steadily towards its 26<sup>th</sup> century, currently passing the 2543<sup>rd</sup> year. At this crucial moment in the march of humanity towards the fulfilment of its historical destinies, Ven. Weragoda Sarada Maha Thero has selected for his latest book an eternal theme that can withstand the flux, fluctuations and assaults of time. His current publication is **Mahā Satipatṭhāna Sutta - The Only Way to Nibbana**. The Supreme Buddha has characterized this work as the path unparalleled - the only Path - to Eternal Bliss. The system of mind-culture advocated in this work is for all time. Ven.

Weragoda Sarada Maha Thero lives a life dedicated to the spreading of the Word of the Buddha as a habit acquired from the time he lisped, as it were. He was born in the south of Sri Lanka in 1941, in a family dominated by an intense Buddhist way of life. He was ordained a Buddhist monk in 1953 when he was just 12. At 23 he obtained his First Degree from the University of Sri Jayawardhanapura. Almost immediately after that he embarked upon his life of Buddhist missionary activity. With undiminished zeal he pursued the holy task of spreading the Word of the Buddha.

He began his service to Buddhism in Penang, Malaysia, where he was Principal of Mahindarama Sunday Pali School, until 1979. Coming over to Singapore in the same year he founded The Singapore Buddhist Meditation Centre (SBMC) with the support of an earnest group of devotees. With SBMC as the hub, the Venerable author's works radiated right round the globe. His unparalleled programme of Buddhist publications has now gone beyond 217. His greatest work to-date is "The Treasury of Truth - Illustrated Dhammapada", an English translation of Dhammapada. This is now available in Sinhala and Chinese versions as well.

His gift to the world in the early years of the 21<sup>st</sup> century will be the illustrated Jataka tales, the vehicle for which will be the world's biggest illustrated Buddhist work. He publishes Buddhist works in English, Sinhala, Chinese and Japanese. The prominent publications brought out by him are all distinguished by their high graphic quality, ensured especially by illustrations in colour. He looks forward to a new century when the Buddha Word will be held supreme.

Edwin Ariyadasa

**Singapore Buddhist Meditation Centre**

No. 1, Jalan Mas Puteh

Singapore 128607

Tel: +64-67783330

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